

Hebrews

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Preacher: Broome, John Robert (1931-2013)

[0 : 00] The Hymn 339 June 547 O my distrustful heart Hasn't all thy faith appear But greater Lord thou art Than all my death from here Is Jesus once upon me shone Than Jesus is for every night In 339 June 547 O my distrustful heart O my distrustful heart

O my distrustful heart O my distrustful heart O my distrustful heart O my distrustful heart
The End The End

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The End
The End
The Word of God means you will always and I have faith and faith and given length and

Let's read together from chapters 1 and 2 of Paul's epistle to the Hebrews.

[4 : 40] Paul's epistle to the Hebrews chapters 1 and 2. 2.

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[11 : 23] 6.

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[32 : 25] 9. 9. 9. 10. 10.

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[33 : 25] 14. 14. 15. 15. 15. 12.

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17. 18. 17. 18. 19. 20. 19. 20. 20.

20. forth thy light and thy truth. For out thy spirit in the nation send forth the mighty arrows of the spirit in conviction. Come and work in Zion thou seest the remnant in the land scattered and divided.

Confusion no rain. Oh we pray thee Lord that that would raise up men to preach thy holy word who have the anointing of the spirit who have dipped their foot in oil sacred oil of the gospel and who shall be made acceptable to thee brethren.

[34 : 52] Down upon our queen thank you for her moral upright example pray for the wreck of her family and the fearful example they are to the nation.

Oh come Holy Spirit of Truth work in the royal household Lord it could be thy divine will to serve our Protestant heritage and constitution look upon us in the confusion in the affairs of state and throughout the world and all raise up godly able men to be thy divine will.

And now Lord we come to thee and seek thy help thy anointing thy spirit once again. Grant the wisdom from above that we feel to thee grant the unction of thy spirit touch the spirits of those who hear lead us into thy holy word of truth come and touch our lips through the light cold in thy heavenly order lead us in our own hearts out of thy word of truth as we lay all at thy dear feet asking thou still an earthen vessel though we deserve not the least of thy mercy seeking gracious God that blood of the atonement over all that we have are for may we know it blessed reconciling power in our hearts receive the atonement in our soul we ask thee as mercy the pardon and forgiveness of every sin for Christ's sake

Amen Amen Amen Amen Amen Amen Amen Amen Amen Amen Amen Amen Amen Amen Amen Amen Amen We will sing the first five verses of hymn 792 June 6-9 Faith is at leading land Oh what a gift is this hope of salvation that in his name has comforted me Hope of salvation Hope of salvation in his name an comforted me of comforted me The first five verses of hymn 792 June 6-9 Amen THE END

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Seeking the Lord's help we'd like your attention this evening to the second chapter of Paul's epistle to the Hebrews and verse 9 the second chapter of Paul's epistle to the Hebrews and verse 9 verse 9 but we see Jesus who was made a little lower than the angels for the suffering of death claimed with glory and honour he by the grace of God should taste death for every man but we see Jesus who was made a little lower than the angels for the suffering of death trained with glory and honour that he by the grace of God should taste death for every man these two chapters the first and the second chapters of Paul's epistle to the Hebrews speak directly of the deity and humanity of Christ in the first chapter the apostle speaks of his

Godhead and how essential that is to our salvation in the second chapter he speaks of his humanity and again how essential that is to our salvation and in our text tonight he does exactly the same he speaks in the first part of this text we see Jesus was made little out of the angels to the suffering of death he is speaking of his humanity he goes on to speak of his Godhead and glory at the right hand of the Father now we see him crowned with glory and honour there is one other part of this text which we would desire as help to speak of tonight and the third part is this his death the Lord will help us we would desire speak of those three things his humanity his deity and his death they are here in this text and the apostle Paul saw them in his own heart and soul's experience as vital for him he knew those truths by experience he preached with the divine authority out of the knowledge of those truths and he understood why the eternal son of God came here into this earth and as we read in this second chapter took into union with his Godhead the blessed humanity he understood the vital nature of that incarnation and of that sacred union and of the purpose of it

I believe he had an understanding of the power of it first we would desire to look at this opening chapter and the sight the apostle had of that power he had such a glorious view the eternal son of God the eternal son of God all puritans used to speak of the effectual call of God all how vital that we know in our heart that effectual call the scriptures speak so clearly of it we live in an age of distortion of the truth and men are exhorted to give their souls to the Lord and accept the offer of the gospel and the Lord and accept the offer of the gospel and the people that are not of God.

[46 : 41] All have vital that we know in our heart that effectual call. The scriptures speak so clearly of it.

We live in an age of distortion of the truth and men are exhorted to give their souls to the Lord and to accept the offer of the gospel in their unregenerate day.

But you know there's an effectual call. There's a mighty work of God's Spirit. Diverse in its operations but effectual in its aim.

I've been reading and studying very closely lately the life of John Warburton. He had an effectual call. He went to Bolton one day in the days of his unregeneracy.

In the Industrial Revolution the town had expanded rapidly and the town needed new churches and they were built. And in one of these new Anglican churches was a beautiful new organ installed and John Warburton went off one Saturday to listen to this organ.

[48 : 00] there was a service and when the minister got into the pulpit he recognised him as a man who had preached in his church some years before and had frightened him.

The sermon had had an effect on him and he wasn't exactly prepared to meet this man again but when he preached if you read his mercies you will see there was an effectual call.

Mr. Philpott very beautifully describes the scene and he said he went to Bolton to be have his ears having his ears the sound of the organ and far from the sound of the organ in his ears he got the mighty power of God in his heart.

A vast difference. He left that church. His plan on the way home had been to visit all the public houses. But such was the work, the mighty call of God the power, the effectual call of God in his soul that he didn't even dare look at the public houses on the way home.

He got so condemned and it never left him. This was the reality of the work of God. It's effectual. This is what's wrong in the churches today.

[49 : 31] There's no conviction, no effectual call. The power of the Spirit is largely withdrawn. The truth has not gone that mighty force and power in him.

We need to ask ourselves most solemnly this question. Do we know this call? The scriptures are so clear.

The apostle in his epistle to the Romans in the 8th chapter states emphatically that the work of God is to call his people whom he did predestinate.

We read them he also called. The scriptures speak of the power of God's holy word in the heart of his church and his dear church's call.

Have you been called? Maybe many years ago but can you mark that call? I say the work is diverse.

[50 : 48] The work is diverse. If you look at the work in John Warburton's heart it was quite different to the apostle Paul.

Warburton didn't lose his sight or anything but the effect was the same. The effect was the same. It brought them both to their knees. It brought them to recognize that that call was from heaven.

It brought them to obedience. It brought them to separation. It brought them out of a professing religious world. And it brought them to know the truth in their heart.

And it brought them to preach the truth out of the experience of it in their soul. They both preached from the same basis of authority the teaching of the spirit and the work of God in their heart.

They both came into the category of those described in this text we see Jesus. So much religion today is in the head.

[52 : 00] I tell you this where there's a call and where that works in the heart there'll be one or two things manifest as fruit. One will be separation.

That's lacking today. A real separation. A real bringing out and separating. A separation in love.

There'll be separation. There'll be sobriety. A tender fear of God will be planted in the heart. Where there is a knowledge of the eternal son of God in all his power and his voices heard in that precious commandment which he gave his disciples follow me there'll be an obedience to him.

There'll be an entrance into the knowledge of the eternal son of God in all his majesty and glory in heaven above.

Oh it'll have it'll have an effect. Have a solemn effect. Why God's dear servants and his dear people under the teaching of the spirit for them to walk in known sin and to stay in a carnal world will be to feel solemnly to feel the wrath of God in their heart.

[53 : 41] It will indeed. if they walk like Jonah did in vast rebellion and disobedience they can solemnly expect a mighty storm and they'll get him.

One of the great marks of the effectual call on the Lord servant John Warburton was that brought him out. He tried to go back in.

He went one night to play cards with some friends but he almost felt as though the roof had fallen on him. He had to get out. He couldn't stay there. Such was the knowledge of the eternal Son of God in his heart.

He didn't know his atoning blood at that time but he had faith in his heart and he knew the mighty power and presence of God in his soul and the work of the spirit was begun in his heart and there was a calling out.

And he knew that effect your call. Do you know dear friends the eternal Son of God must be known in our heart if we are to be brought through that valley of the shadow of death we must be united to him.

[55 : 03] Flesh of his flesh and bone of his birth. Death is a reality. God and we shall need a glorious sacred reality of God the incarnate Son of God who has conquered death and we shall need to be carried through that valley of the shadow of death by his divine power if ever we will reach glory.

we shall need to be led into this blessed truth that the apostle was led into the one whom he knew so well and who had halted him in his mad career was this same Jesus and he says that he's spoken unto us by his Son.

In the book of the Revelation in a very simple word and yet very profound John the Divine speaks in this way who bear record of the word of God and the testimony of Jesus Christ and of all things that he saw all things that he saw that's what John saw and he says it again in his letter he says the things which we've seen with our eyes and he's speaking as Isaac Watt spoke in that lovely little hymn not with our mortal eyes shall we behold the Lord yet we shall behold him and I do ask you here tonight have you beheld him thy face has he halted you in your mastery has he called you out of nature's darkness has he separated you unto himself have you heard his voice do you know his divine command have you been drawn by the father out of this wicked world and separated to

Christ do you like the dear people of old go to your own company I think solemnly as I say that of those who mingle and mix but they don't go to the company of the living family of God they mingle and mix but do you go to that company which is spoken of in Malachi then they that fear the Lord spake often one to another which is your company where there's a power there'll be a revelation and there'll be a separation and there'll be a divine work of God's spirit and there'll be a sacred knowledge of the person of Christ the risen Christ in heaven in all his power his voice will be heard in our hearts oh when we look at this blessed truth the apostle saw it so sweetly in his own heart as he quoted scripture after scripture to demonstrate the deity of Christ and especially unto the son he set thy throne of God is for ever and ever we are mortal beings and you know it's an unspeakable mercy if the eternal

God who created this world has anything to do with us we're hypocritical inconsistent we shall leave every ounce of his mercy to reach glory oh how inconsistent we are we find our pathway described in the seventh of Romans completely and utterly and the hymn writer describes it myself I cannot save myself I cannot keep and we are dependent upon that mercy that sovereign grace and everlasting loving kindness to take us to glory but here is the power it is in the eternal son of God incarnate and the vital necessity in our salvation is his

[60 : 07] God his ability to conquer death death his life and his death as seen in this world was something which as the world viewed it was something which did not draw their attention it was as though he passed through this world quietly when we view him in this world he had laid aside his glory and so the scriptures say when we shall see him there is no beauty that we should design multitude saw him and had no conception that they were viewing the creator of this universe but there were those who did dear Simeon as he took him in his arms by faith he saw him mine eyes have seen thy salvation the glory he had a view of it

John the divine saw him we beheld his glory he said held his glory the glory is of the only begotten of the father full of truth and grace dear John knew who he was he knew the power that lay there in Christ Jesus and he knew it in his heart when he said the blood of Jesus Christ his son cleanseth us from all sin he knew the power of the eternal son of God who can forgive sin God only God well it's a mighty truth and these dear men of God knew it Thomas knew it when he said my Lord and my God Peter knew it when he said thou art the

Christ the son of the eternal the dear man in the desert knew it when he said I believe that Jesus Christ is the son of God flesh and blood has not revealed this unto me my father which is in heaven has it been revealed to you what a question there's an answer it must be it either has or it hasn't we either know that divine truth and if we do know it then the answer is exactly the same flesh and blood has not revealed this unto me but my father which is in heaven all have we say there are diversities of operations but the same spirit and the same mighty work and the same divine revelation in all generations it has never changed dear Ann

Steele at Broughton in Hampshire pen those lovely lines but express the desire my God my father blissful name oh may I call thee mine it is essential that we are brought to know the Lord Jesus Christ in all his glory Godhead Paul knew it on the road to Damascus for the first time and Christ in his Godhead was with him all his journey through whether it was stoned at Antioch wherever he was in his journey he knew the presence of his God the Lord Jesus Christ with him and he gloried in this glorious truth and this essential truth for his salvation

Joseph Hart says it very beautifully in that dear babe of that to him I see my God contracted to a spanzamy and you see the offense of the cross is this that there is none other name under heaven given among men whereby we must be saved all the rest are wrong they're the creation of men's minds and the only true God and Jesus Christ his son is revealed through sovereign grace in an eternal covenant and the world lies in wickedness and blindness and knoweth him not and it was true in his day and it's true today and there are many think they know him and they're none other than the foolish virgins of the 20th century and there are a lot of them and a lot of them have clicked back to they've never known the call

[65 : 55] I had the most shocking thing the other day and it makes me shudder but I will repeat it heard of a holiday camp in which young people were told to text for this week is follow me and I hope by Friday you'll all be giving concern to being baptized is that salvation is that how they're baptized in our churches oh dear friends this work of the spirit is a mighty work it's an effectual work it's a knowledge of Jesus Christ salvation isn't in water baptism salvation doesn't rest in sitting down to the

Lord's table salvation doesn't rest in being a member of the church if that were the case the dying thief wouldn't be in glory salvation rests in the revealed knowledge Jesus Christ the eternal son of God in our heart as our saviour that is the mighty work of salvation we see Jesus I thought how easy it is to say our father which art in heaven hallowed be thy name thousands say but oh when you look at this world we see Jesus easy enough to repeat but oh to have that blessed sight that John the divine spoke of which we have seen with our eyes not the natural eyes and he had viewed

Jesus as the eternal son of God and you think this why did they crucify him because he said he was God why they crucified him because they denied him and they deny it to die there was a rabbi only this week saying that Jesus was an imposter the Jews still believe he was an imposter he said he's not the Messiah we're looking for oh how they hated him in his day they hate him to die they're blind to who he is so when the veil is taken away as the apostle of Paul speaks when it shall turn to the

Lord the veil will be taken away from their eyes they're going to see him for whom he is if they don't see him here in this time state they will in that great day they'll see that he was the eternal God let's come to the second part of this his humanity you see the great point of this is that he was the God man the deep mystery of the incarnation great we read is the mystery of godliness God manifest in the flesh we see the glory of him we see what was accomplished in this lovely word who his own self bear our sins in his own body on the tree and that could not have been accomplished except in his humanity there's some lovely points of truth in this second chapter and one is the tenth verse it became him that is

God the father for whom are all things and by whom are all things in bringing many sons unto glory make the captain of their salvation perfect through suffering as you know the point of truth here is this that it was proper it was right that God the father should send his son here into this world that he might be made perfect through suffering and that means I believe simply this that he might enter in feelingly into the pathway of his dear people so that now in heaven he is touched with a feeling of their infirmity and enters into their suffering the sorrow of the why the darkness of the why the weakness of the why the temptation of the why oh yes what a mystery it's a mystery of godliness that the

[71 : 56] Lord Jesus Christ should come here into his humanity for that very reason that he might be a merciful and a faithful high priest in things pertaining to God and that he might be touched with a feeling of the infirmities of his dear church being tempted in all points like as we are yet without sin it seems beyond belief that he could be and was tempted in all points like as we are because we so constantly feel our temptations are so peculiar to ourselves and feel as though none has ever been tempted like as we are yes Christ we're told emphatically in the scripture was tempted in all points like as we are and there's another point here we're told that it beheld him to be made like unto his brethren there was a must in it there was a needs being there was a vital necessity that is the meaning of behold he became him

God the father to send his son it was a right and proper thing to do for his church's sake and it was a necessity that he be made like unto his brethren in other words we learn here of the necessity of his incarnation it beheld him to be made like unto his brethren and we're told why it beheld him that he might be a merciful and a faithful high priest in things pertaining to God to make reconciliation that's the atonement for the sins of the people there was a necessity in this not only that he be made perfect through suffering but that he accomplished that atonement that was why it was necessary that was why it had to be that was why there was a sacred need to be for him to be incarnate and we see the glory of that incarnation because it was different from humanity in one respect conceived in the womb of the virgin by the overshadowing of the

Holy Spirit so that he would be indeed holy harmless sinless spotless undefiled separate from sinners made in all points like unto his brethren sin accepted all points sin accepted behold him to be made like unto his brethren and when we look and consider this glory of the atonement we read of it here we see Jesus who was made little lower than the angels for the suffering of death oh how we see him in his sacred humanity with this blessed purpose to taste death for the church in her entirety all men every man that is the meaning the analogy of scripture is conclusive

I pray not for the world but for them whom thou have given me he did not die for mankind how many have distorted the truth at every point and not looked at the glorious analogy of scripture the analogy of scripture is perfect he didn't die to bring all sons to glory he doesn't say that it says it became him for whom are all things and by whom are all things in bringing many sons unto glory and most certainly he did not die for those he did not save father I will for those whom thou have given me the gift of God to the son be with me where I am that they may behold my glory and let us equally deny this error which is prevalent in

Calvinistic circles at the death of Christ though it was never intended for the whole of mankind because it was a divine sacrifice is sufficient for the whole of mankind I tell you this the sufficiency of that atonement is co-equal with its intention it is most certainly co-equal with its intention it does not extend beyond the intention of the covenant of grace never did there is no foundation for any offer to all mankind to come to God preaching of the cross is to them that perish foolishness and so is the offer oh how solemn is that mighty call of

[78 : 28] God that outward call as spoken of in the scriptures many are called outwardly but few are chosen inwardly brought out by a mighty power and you know there's only one standard laid down in scripture to identify a child of God for solemn standard is he by their fruit he shall know for a fruit that is all the mighty work of the spirit in teaching and revealing crying in a sinner's heart and revealing in his soul the benefits of his death tell you this in the absolute simplicity of it the only souls that will ever reach glory are those who here in this time state know in experience the application of the blood of Jesus

Christ the eternal son of God incarnate shed here in his humanity perfect in his God here sinless and spotless that sacrifice acceptable must be known in the heart with power and sin must be put away and John Warburton knew deliverance under the old Mr.

Roby's ministry at Cannon Street Manchester as the Lord dealt with him and blessed him with the power of his sin it was under that text he had led captivity captive and received gifts for men and you know he had been a captive ever since that service in Bolton church when he went to listen to the organ but he was delivered and when the Lord delivered him his sins were gone and he knew the atonement in his heart and he knew what it was to have his captivity removed when afterwards he spoke to members of the churches in Manchester about what he had known their lives they couldn't enter into his experience they heard nothing about it ever before they had never known what it was for captivity to be led captive in their souls and removed and for the precious liberty of the gospel to be known in their they knew nothing about the blood of

Christ and he came to the conclusion that a multitude of ministers he listened to knew nothing about it they could not speak of the atoning blood of Jesus Christ they knew nothing of the value and the benefit and the blessing of his death but you know there came a day when the Lord led him amongst a particular Baptist in 1803 and then he found those who knew these truths William Gadsby and men of that caliber he came to know as knowing the mighty value and the preciousness of the blood of Christ for as much as ye know ye were not redeemed with corruptible things as silver and gold but with the precious blood of Christ for as much as ye know these men of God knew what it was to enter into the atoning blood of

Jesus Christ in their hearts and came to comprehend in the divine revelation of it why Christ tasted death past that way for his dear church John Owen entitled his book the death of death in the death of Christ or to be our mercy to enter into these glorious truths vital essential nature of the Godhead of Christ in our salvation the vital essential nature of his humanity the blessed sacred benefits of his death to be known in our soul and to be brought to glory through him as he said in his last words to his disciple

[83 : 35] I go to prepare a place for you he meant the cross see that is the preparation he meant his sacrifice that where I am there ye may be also I am the door it was an entrance to heaven he was open and if I go and prepare a place for you I'll come and go all the power this is the God the eternal son of God the God man I'll come again and receive you unto myself felt this you know that every divine attribute of God spoken of here in these words crowned with glory and honour every divine attribute of God fully maintained glory honourably does the

Lord receive his people to glory his holy law maintained in divine effect and yet his people brought to glory their sin punished in the person of his dear son and God justified he is just that is his honour and glory and the justifier of him that believes in Jesus all the Lord entered heaven and he sits there now and he speaks with authority and pleads on behalf of his dear people father

I will those who now have given me be with me where I am the door of heaven has been opened their sins have been cast into the depths of the sea thy sins and thine iniquities will I remember no more forever what does that mean that means there is no need to remember them they have been atoned for justice is satisfied there is no record in heaven of them there they're pardoned they stand not against God's church anymore he has no need to remember them they are pardoned and the sinner is a quickie at the judgment bar of God that is so they are not forgotten out of hand for they were remembered upon the cross when that sword of divine justice awoke against

Christ the shepherd but when the work was done the dying words of Christ it is finished open the way for God to say they should be remembered no more because they were atoned for and that atonement is an acceptable sacrifice in heaven and by all to have a rest of sight of these truths in our own hearts and to hear those words in our own souls thy sins and thine iniquities will I remember no more forever and to look for our sins and not be able to find them ever have you ever had that experience that is one of the divine fruits of the atonement when the blood of

Christ is applied the sinner cannot find his sins at all his feet in his heart but we see Jesus who was made a little lower than the angels for the suffering of death crowned with glory and honour that he by the grace of God should take death for every man Amen The last four verses of hymn 792 June 7th day June 7th 7th 6th 8 lo

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