

Hebrews

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 06 November 1984

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

[0 : 00] Trimble.

Amen. 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 taste death for every man.

You know, a few thoughts upon this on the Lord's day. We saw that which only the eye of faith, and that is what every believer is given, the eye of faith.

Without it you will never see one eye of one, I don't know how to express it, one iota of the glory of God, the mystery of godliness, the wonder of redeeming love, all that a Christian believer, all that his soul lives on and exists on, is only viewed by the eye of faith.

And if we haven't this precious gift imparted, we are blowing still whatever we might have in knowledge in our head of the scripture of truth. And we go a long way, some have gone a long way, with knowledge of the scriptures of truth in their head.

[2 : 13] And we come at last to a very sad and solemn end, having to prove that all that they rested upon was that which perished when they perished. Where mind perishes when the body dies.

So, if you and I only have a religion of the mind, it will perish. And that bears a solemn consideration.

And it will make the living soul earnestly beg of the Lord to make known to them this his gift of fire.

You know, in the following chapter, the one we read, the 11th of Hebrews, we have that wonderful catalogue of those who possess this living faith, the eye of faith.

Which in I would them to do impossible things. To endure terrible sufferings, even unto death. Nevertheless, they did endure.

[3 : 20] And so you will you and I, if we possess this blessing. He that endureth to the end, the same shall be saved.

And so then, as we try to meditate a little on this portion of God's word, it was seeking to know, in each for ourselves, the blessing of life in exercise to see Jesus.

But we see Jesus. And just briefly, we notice first, that the chair of text speaks of.

Quowned with glory and honour. In his rightful place, King of kings and Lord of kings. Oh, what a favourite of you, our Jesus said.

Mr. Roussum often refers to him as King Jesus. And that is because in his heart, I believe, he has been brought to feel him to be his king.

[4 : 31] And he, a subject, a loving subject. Or is it so with us? King Jesus. King Jesus.

Wither for us. The forerunner has entered. Even Jesus. And then we closed our thoughts and I fully appreciate that they were of us.

But we didn't get into the depths. I don't think we ever shall. But oh, if we can take a glimpse of something of it. And fear that to be a fortune God has given us.

It will surprise our present need. And it will cause us to hunger for more. And that is one of the marks of a living soul. To have a spiritual appetite.

Having tasted that the Lord is righteous. They want further partake of the banquet. And so the Holy Spirit leads and guides this seeking soul to where that banquet is provided.

[6 : 09] Even in the king's place. Oh, how wonderful it is that the scriptures of truth embrace all these desires.

And if at times we cannot seem to feel our part amongst us. Or cannot discover in the word of God.

The heart which we long to know in our own heart. It is the Holy Spirit's sacred word. To take that word that you need and fix it in your heart.

And then you will be established. You will be strengthened then. How to go another step but in the way. When we close then with, We see Jesus as our surety.

Oh, what a wonderful view this is. One bound on our behalf. And that which he is bound by.

[7 : 14] Is an undertaking of love. A manifestation of the grace of God. In his dear son, Jesus Christ.

Oh, to have this surety. As ever. And just to close that thought. I want just to repeat the line of a hymn.

concerning this. Surety. Which Mr. Gadsby very blessedly puts in the 122nd pen.

There's a lot more now in two. It's well worthy of our consideration. But just for the moment, our surety. We see Jesus. And Mr. Gadsby says, To this dear surety's hand, will I commit my cause.

He answers and fulfills his father's broken laws. Behold, my soul, my soul, at freedom's end.

[8 : 26] My surety, pay the dreadful death. That is what faith views. Is it what you view?

Been favorite of you? Is it what you long to view? Because, as the present, you cannot say that you have viewed him in the fullness of that work for surety.

But you can see the need of it. And you feel the longing for it. And so your heart queries, Dear Spirit, Spirit, come and reveal this even to me that I may know peace.

That I may find the consolation that is in this precious truth. His powerful blood did once atone, and we read this evening in the 10th of Hebrews, this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God.

It is done. The dear Redeemer on Calvary's tree cried out, It is finished. And that was the whole work of salvation.

[9 : 49] The whole plan was brought to its fruition in that dreadful moment, yet gloriously. He breathed his life.

He poured out his soul unto death, but the victory was gained to this finish. And the sins of all his chosen were in that moment removed.

What a short. Oh, what a name then is the name of Jesus, worthy of all praise and adoration.

But we must pass on. But we see Jesus made a little lower than the angels for the suffering of death, crowned with glory and honor, that he by the grace of God should face death for every man.

and we see him by the other fire as that which is most needful and essential for us each if we are numbered amongst his hands.

[11 : 08] And that is to see Jesus as the way of access to God. It's set forth so clearly in this epistle for the benefit at the time of the Jews.

Oh, it's teaching to all the family of God. All the true Israel of God will need to know this Jesus and to see this Jesus as their access unto God.

and it can only be in that divinely ordered wine. That plan of salvation was perfect.

There was nothing lacking, no additions to be made, nothing to be a rodent, an altar. It was perfect. And this perfection was made manifest in the access to God.

by Jesus Christ his Son. And the why of this accident, as ever it must be emphasized, is by his own blood.

[12 : 27] Oh, what a mercy that he did not withhold from the election of Christ. This means whereby sinners could find a way to God.

And finding their way to God through his own means, they find acceptance and realize what that way means.

Neither by the blood of goats and cows, but by his own blood. He entered in once into the holy place, having obtained eternal redemption for us.

Oh, in the Episcopal of England, the Apostle again and again and again, sets before us the efficacy of the blood of Jesus.

To cleanse it from all sin, that's a miracle, but the same precious blood enables a guilty sinner, a poor wretch here upon earth, surrounded, we say, and failed to be in them.

[13 : 54] Yet it permits such as they plead and trust by faith in this precious blood of atonement to find that they muster evil access of nearness unto an holy God to whom they can pour out all their souls to die.

Now this was made known in the Old Testament dispensation through the time. When the psalmist cried in his prayer, all my desires before thee, he had found his actions and he had found it through the merit of the coming Messiah, his Lord, his God.

And so he was strengthened in the path he had to fight, and so is every believer before and sins and will be till the end of time.

This is the wide walk here that applies to this path that the Lord Jesus opened up for sinners to walk that they might hold in peace with God.

Now we wait tonight. the vial of the temple was rent in time. This was the vial of the temple that was rent in time, the suffering of the Lamb of God.

[15 : 34] The Old Testament dispensation separated. Once every year the high priest went into the holiest of all, that this vial was been rent.

And it was rent from top to bottom in the moment the Lord cried it is finished. The way was over. Oh, here we have a wonderful setting forth of this work to care of it for all the blessedness.

And so we find then for that having therefore brethren boldness to enter into the holiness void of blood or Jesus seek no other way it can never be found trust in no other way that might be set before you it will surely apply and bring you into distress but the dear holy God speaks only of this one exhorts this one and instructs the seeking soul to find it marked it out and both times they fall and so then there is in this rent vile a glory that shines upon it that is that of the king himself he is a good king if an earthly king or monarch should make such a way for subjects to walk in that would bring them to glory and honour to bring them peace how quickly or would the heart and the mind accept that there could be no other and they would be thankful for the loving kindness and compassion of such a king to provide a way to unworthy subjects but how much more with our heavenly care by a new and living one we have to prove that living life if we are rightly exercised about this the words

I quoted in prayer and I believe we've sung recently will be your language this is the why I long and mourn because I find my grief and burden long have been because I could not cease from sin but here is a sinless world the sin has been removed the curse has been removed it's an open way to heaven and it's in cross by a new and living way which he hath consecrated for us through the Bible that is that is that and this then signifies to a seeking soul that there is mercy there is mercy yet however guilty we might feel does conscience accuse you as oft times it may here's blood that can take all defilement away and it's set before us in the gospel of his grace to be received of my faith in the hearts of those who believe what a precious thing it is to be a subject of belief

I believe in God there is repeat the word how many know this way that that belief opens to you know I hope we do in measure because if not we're on a false foundation yes it's a way open to his own life in his heart and what does it open to us hope good through his grace imparting and faith accepting and acting upon it a good hope that is set before us and what a view that is of Jesus we won't see anything else but we see

[20 : 43] Jesus as our hope set before us an anchor of the soul sure and steadfast and ascends into that within the Bible even into heaven itself as we have just been reading consecrated for us and so Paul encourages his fellow countrymen those who by the grace of God have been drawn and constrained to follow after this disposed man consecrated set apart for this one purpose for us many times in the scriptures that word us comes into a very special place in the affections of a believer have you ever proved it to be in your soul's exercise when you felt that it does include even me who gave himself for us who loved us ah it's only a little word but it embraces countless numbers who shall find this acceptance and find this entrance and be partakers in this good hope anchor of the soul sure steadfast and enters into that within the vial wherein the forerunner has for us entered and so then as we view we see

Jesus as this glorious way of access but he doesn't stop there by viewing this way that God has provided to draw near to God shows to them still the essential need to find a face they see no man has seen God at any but we do really that the glory of God is seen in the face of Jesus and we also are taught by the Holy Spirit that if we would be found that a mercy seek seeking mercy and finding mercy it is and can alone be through the mediation work of Jesus Christ this almighty saint in the 12th chapter we read this to the general assembly and church of the firstborn which are written in heaven unto God the judge of all and to the spirits of just men made perfect and to

Jesus the mediator of the new covenant joined as it must be and to the blurred ass sprinkling that speaketh better things than that of Abel Abel's sacrifice was accepted because it was a sacrifice of faith it showed forth the lamb slain and by faith he believed that that which he undertook was according to the mind of God he was the first martyr in that came sacrifice of earthly things the produce of this earth sinful earth was rejected and in his anger he slew him but Abel found acceptance and peace he found the truth of that which we have before without the shedding of blood there is no remission of sin but there is remission through that righteousness of that pure holy sacred that flows from heaven sufficient to cleanse all the sins of all these people and when you consider that it makes us realize what a fountain that was and a fountain that still flows and that is the comfort of the sinners brought to this way of access to know and feel it still flows for them they mourn over their sins but faith looks to that cleansing blood to wash them and make them clean and through the merit of him who are supplied to find acceptance with a holy and to

Jesus a mediator and what is a mediator we hear much of it in these days in the industrial circle a mediator is one who stands between two parties that are various one with the other will not speak to each other will not accept the thoughts of the other but a mediator stands between in order to reconcile now but we see Jesus as our mediator while it's declared of him and his gracious blessings were he reconciled sinners to God and he has made that reconciliation by tithing in heaven those at enmity with God are broken now by his precious

God oh what a sacred work here was undertaken I repeat again we can only have glimpses of these blessings but if we feel a little of it in exercising our own soul that makes us longer more a clearer understanding a clearer view in respect to our own soul state it's a good evidence that the Lord by his spirit is graciously leading us and he'll lead us on you shall see greater things than these was the promise and the soul sometimes leaps at the thoughts of those greater things the Lord Jesus came between sinful man and unholy God to bring this to pass by complete obedience to all

[28 : 35] God's precepts to his law that penal law which must rest upon a sinner were there not a mediator were there not one who stands the tree to undertook to bear on their behalf that which was their jail and because the believer has a mediator Jesus Christ a perfect mediator an able mediator divine justice is satisfied completely and God and Holy God could look upon those whom in his love he has undertaken them to reference them look upon them with an eye of compassion he looks upon them as one of our hymn said in his sight and I think just for a moment does our God look upon us you and I poor sinner in his son then if so he will find not a trace of all behold the perfect man

Jesus Christ we see Jesus and we see him in this perfection and as his father looks upon him he can be just and he is a just God and Holy God a just God but in his son looking upon them in the merit of that work for them he is also the just of all that believe in this mediator now what does Jesus mean to you as mediator one mediator between God and man the man Christ Jesus blessed be his dear name he doesn't change it was not something that was in the day of the apostles Jesus saying yesterday today and forever and how is this reconciliation effective if we turn for a moment into the fourth epistle again writing to a different people this time into the epistle to the

Romans we find he speaks us God commended his love toward us in that while we were yet sinners Christ died for us much more than being now justified by his love we shall be saved from rock through him for for if when we were enemies we were reconciled to God by the death of his son much more being reconciled we shall be saved by his love Jesus lives and lives forever and he lives to save he came into this world to save sinners ah the apostle may claim he was cheap but so will every sinner born again being reconciled we shall be saved by his life and not only so but we also joy in

God through our Lord Jesus Christ by whom we have now received the atonement but received Jesus be mercy if we can just in our thoughts meditate on these things in the secret and quiet place oh may it not be permitted that the devil should rob us of these meditations when we go away from his house or his work they are the life of the soul Jesus said because I live ye live also and therefore if we are kept by the spirit in meditation we shall find that life divine springing up again and again despite all our things just another thought before we close we want to also think upon this we see

Jesus as that one who sanctifies his people and that the most important and joyful path of the pathway of the biblical prayer in the last chapter in this epistle Paul writes wherefore Jesus also that he might sanctify them that means separate them to himself not just separate them from others or from the world there are some who have separated themselves from the world more so in the days past many have shut themselves up in convents and modest that they might sanctify themselves but that is not what this word is that he might sanctify the people with his own love he sanctifies them to himself they're his his possession by purchase his possession by love in love his possession through grace imparted they're his and therefore in this separation what he's brought for love to him who has set them apart for himself chosen of

[35 : 34] God ere time began they choose him in return and one of her hymns said had not his choice prevented mine I ne'er had chosen me so what a miracle of grace it is to come into this portion of the text we see Jesus as he who has separated us unto himself God the father sanctified the son he separated his son for this work and the dear Lord Jesus sanctified himself for this work and that was condescending mercy he laid aside his glory as we sang in our opening there that he might win the past eternal redemption for those his father have given unto him and the

Holy Spirit uses this word Jesus to sanctify those who are under his teaching he never points another way but to Jesus and his blood to sanctify because they can be knowledgeable what a wonder to be under such divine teaching as this and the blood of Jesus to effect this sanctifying operation in the heart makes you very precious we read in our lesson how solid to despise the blood to tread it under foot having been brought to a knowledge of it and then to depart it cannot be shed again once offered there can be no more forgiveness of sin and so if this by the very wickedness of the heart and mind is rejected there can be no condemnation but there is therefore no condemnation to those who are sanctified to those that are in Christ

Jesus all God's people every one of them are born again by the word of God that is Jesus the incarnate word the living word the eternal word and he is sliced by the power of God in the heart in the understanding revealed by the Holy Ghost we read in our lesson concerning the blood of bulls and goats what did that do well it sanctified in the Old Testament dispensation to the purifying of the flesh they went forth from that God ordained service they went forth with this realisation within that through that sacrifice offering they were for the season of purity but all the blood of the

Lamb the blood of Christ purges the conscience from all the sins we have it in the chapter I believe we read on the Lord's day if the blood of bulls and goats the ashes of the heifers squint in the unclean sanctifyeth to the purifying of the flesh how much more shall the blood of Christ who through the eternal spirit offered offered himself without spot to God purge your conscience from dead works to serve the living God and when the Holy Spirit testifies this to the awakened soul soul then that power of this blood this efficacious power leads that soul to trust completely in him who has fulfilled this sacred work and so a sanctified sinner is one who is set apart from the world one who is washed one who is cleansed one who is justified in the sight of

God through the merit of the only beloved child there is no spiritual blessing that a soul can receive which is not through this child of Jesus we see Jesus you want a blessing you long for a blessing you pray for a blessing then where are you looking there is only one source one sure source one certain source because it is heavenly eternal sin Jesus that I may know him said the apostle and I embrace all the desire of our soul because every blessing every favor flows to us through this change is Jesus precious love we must leave there there are but a few more may the

[41 : 31] Lord add his blessing to you and teach us by his spirit where our trust must lie you to stack your ears and I have to