

Hebrews

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[0 : 00] The End The End The End

The End The End This chapter in the epistle to the Hebrews carries with it some most precious, precious tokens of encouragement to the people of God.

But it also contains some very solemn warnings to those that associate with the people of God and would in many ways benefit by their relationship, naturally speaking, to the people of the true church.

But the root that is within them is not a root of God's implanting. It is but a natural sequence of events and interests which sometimes deceives the people thus mingling with the church.

In the fact that ■■■■ is the end of the church has been blessed with the people it is whatever stage, it is in llamas.

[4 : 25] acceptable to God. And my friends, I believe the fact that this is a possibility is a great cause of spiritual exercise in the hearts of the Lord's people, that whatever position they've occupied, whatever esteem they may be held in by the people of God, that doesn't bring them to that assurance, that satisfaction, that real comfort, that they are of God, they are indeed true, as in their profession they seek to worship Father, Son, and Holy Spirit, and where God begins that good work, God fulfills that work, because perfection always associates with the workings of the Most High in all things, but especially in the things of man's salvation.

Well now, isn't it a wonderful thing that real religion is God's work? Real religion is something freely bestowed upon sinners, not because they deserve it, not because they have any qualification of a natural nature to merit it, but God decrees it, and he decrees it from before the foundation of the world. His saints were, as we've been singing in our hymn, loved of God before anything of the earth was in being. But the Father, the Father, the Son, the Son, and the Holy Spirit entered into covenant together, that a certain number of the human race should be brought into a condition and position of holiness and purity, to find acceptance in the sight of God, and to feel at home in holiness. Because man is a man in his sinful state, could never feel at home in heaven. Think of that. Man in his sinful state could never feel at home in heaven. But my friends, we know that God has decreed that nothing that nothing that defileth will ever enter into heaven. So there must be a work of purification. There must be a work of cleansing. There must be a fruit and effect of the power and insufficiency of the knowledge of Jesus Christ, so to redeem and save his people to perfection that they may find acceptance in the presence of a holy God, Father, Son, and Holy Spirit in glory. Now I want to draw your minds for a moment or two.

Two. The fact that the only being of unholiness that ever dwelt with God in eternity past was Satan.

Satan. And for his alienation to God and the perfection of God, the consideration of God in any degree or any form whatsoever, his alienation caused him to be cast out of paradise.

And my friends, from the casting out of Satan from that holy happy place, so alienates the mind of Satan toward God, that wherever God manifests his work to salvation, there will be the activity of this evil power seeking to undermine the veracity of God, the whole purpose of God to salvation. And I venture to say this, and I feel I have absolute scriptural authority, in so saying that if it were possible for Satan to rob God of one of his children, all would be lost.

[9 : 52] It's an absolute security to eternal paradise that God ordains in himself to perfect through the whole church whatsoever.

All that the Father, all that the Father, all that the Father, all that the Father giveth me, says our precious Savior, in one of those wonderful statements that breed comfort into the hearts of trembling sinners, all that the Father, all that the Father, all that the Father giveth me, shall come to me.

And him that cometh to me, I will in no wise cast out. There's no condition in any child decreed within the family of God that will cause Jesus Christ to leave them to perish, to forsake them, and suffer sin to have the dominion over them.

My friends, such was the knowledge of Jesus Christ concerning the need of everyone chosen of God that they may be saved from sin and Satan and all those alien consequences that dwell in us by nature.

I say that Jesus Christ, in the fullness of his knowledge, went to the end of the law and overcame every adversary of his people that he may bring in a perfect salvation accepted by God and to ensure the eternal safety and happiness of his chosen in heaven itself.

[11 : 59] Now I've given utterance to some tremendous truths. Truths that, well, we can only know a little of. But my friends, the security of the saints depends upon the work of God from first to last.

If we're left to ourselves in any particular whatsoever, our enemies are stronger than ourselves and they will gain the mastery. But the Lord so ordains in his love a perfect salvation for sinners whom he has chosen to save that by and through Jesus Christ there is a salvation which encourages the people of God to plead with God to plead with God that he will save them for Jesus' sake.

Because to be saved for Jesus' sake is a sure development in the course of redemption and salvation forever and forever.

Well, now, the apostle, he opens this chapter concerning the possibility of apostasy.

And I suppose there's not a child of God that ever passes along the pilgrimage of the heavenly road. But what is troubled from time to time is my religion of God or not.

[13 : 59] Will the time come when my enemies gain the mastery over me and I apostatize, forsake and leave the way of God and the truth as it concerns man's salvation and righteously and justly perish at the hand of the almighty.

My friend, if that's an exercise of your soul, testifying your knowledge of your total insufficiency in and of yourself to contribute anything toward your own salvation and that your whole trust from A to Z is in the fact that God purposes to save and saves to the uttermost all that come unto God by him is a wonderful sign of a true religion.

Oh, there is a tendency in the proud heart of man to look for something by way of a contribution toward his own salvation.

And if we could, as it were, attribute our chapel going, if we could attribute our being baptized, if we could trust in, we say our prayers every day.

We read a chapter of the word of God every morning and evening. We're, as it were, outwardly maintaining a profession.

[15 : 51] My friend, an outward profession will never take you to heaven. It's an inward profession. It's a profession which has its rise in the purposes of God within your heart, within your soul, not just in your mind.

It's deeper than that. Real religion is a heart religion. God working in the heart of his people, both to will and to do of his good pleasure.

Now, the apostle had been teaching the Hebrews, and he says, Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection, not laying again the foundation of repentance from dead works and of faith toward God, what we might term the foundational truths into which the Lord, the Spirit, will bring us as the work of God, subsequent to quickening, introduces into the experiences of those that are true born.

We don't come to a full knowledge of the truth immediately. We come, as it were, to the element of the truth, but there has to be a growth in grace and in the knowledge of the Lord Jesus Christ.

And my friends, I would say this as a warning to those that are older, don't expect to find a full-grown Christian in a child. And in your approach to the solemnities of accepting into your church fellowship, young people, I say, seek to discern that they have an elementary knowledge to teach the truth of God by Christian experience, but don't expect them to be six foot tall.

[18 : 13] First the blade, then the ear, then the full corn in the air. Look at the child Samuel in the temple.

What a wise man was Eli. Wanted reaffirmation of what really he knew had taken place.

My friends, these wonderful evidences of the way God sovereignly works in the experiences, therefore leaving the principles of the doctrine of Christ, let us go on to perfection.

We realize that if my poor soul be saved, this Christ must be the way. Now that's what we might term an elementary fruit of Christian experience.

God shows sinners that they are sinners. And sometimes they're young sinners.

[19 : 28] I come here as a witness and say that at the age of nine, the Lord began his work to salvation and showed me that I was a sinner and I could despair of any goodness and mercy from God henceforth because of the magnitude of my sin.

that the Lord, the Spirit, most blessedly turned my captivity within a short period and showed me that, yes, you're a sinner, but there is a Savior.

And I saw Jesus Christ as sent of God to save sinners. And I had a little hope.

I don't say the assurance of hope, a little hope, raised up in my heart that the Lord would be merciful and gracious even to me.

The principles of the doctrine of Christ, everything that is the Spirit of God, is constructive to the glory of Christ.

[20 : 44] And to that end, self has to be poured out. Self, any confidence in self has to go. It's a lovely hymn.

I repeat it often because it's so true in the nature. No help in self I find. Now, that may not be as mature in the beginning as it grows up to be as we get older and go along life's way.

We're continually having to put on the garments of mourning, aren't we? Because of our sins and our failures. When I would do, good evil is present with me.

And how to do the thing I would, I find now. It's a family feature. But my friends, the doctrine of Christ, the Holy Spirit, showing, line by line, line by line, here a little and there a little, it might for soul be saved.

It is, Christ must be the word. You know, foundation, the foundation of a building is so different from the building itself, but it's essential to it.

[22 : 11] and the Holy Spirit lays foundations in a simple teaching in the hearts of his people.

So small sometimes that the favoured recipient of it can't be satisfied with it because they hope it's right.

They hope it's right. But they don't want to presume in any way, shape, and form because presumption is a thief from Christ.

Christ. Well, no, I mustn't dwell on this first verse. I must hasten. The foundation of repentance from dead works and of faith toward God, there's, what is acceptable in the sight of God is the fruit of faith.

What is not of faith is sin. You may take certain things to yourself because in your mind you've decided to do it. You've decided to conform to it.

[23 : 32] You've decided as it were to knuckle down to it. But my friends, if it's in your mind and you're trying to worm your way into acceptance with God and his people, I say it's valueless.

It's valueless. It's against you. It's not for you. Faith gives all the glory to God.

All the glory to God. And I don't exaggerate. True faith glorifies the Lord. And that there is a disposition in the hearts of the Lord's people.

Oh, they wouldn't, they don't want to take anything to themselves. Some seem to almost stumble over themselves in accentuating the fact that if we begin to think something of them, that they question the reality of, they go out of their way by practical means or even by expressing with their voice that, no, no, no, no glory belongs to me.

I remember and I'm coming there and I sometimes speak of things about Tasted Handle and Felt.

[25 : 03] You know, I remember at Rehoboth Coventry when I was a lad wanting to go to the prayer meeting and then let my parents know that I wanted to go to the prayer meeting because I thought that if I turned up at the prayer meeting the people there would think there was something of God going on in my soul and that fear of being identified as presumptuous kept me back from doing some things that now I look upon and think it would have been to my advantage and there wouldn't have been but there's a fear isn't there?

There's a fear. Sometimes we fail to do right for fear of doing wrong. I believe that has kept many a person back from being baptized and joining the church.

They're fearful that people because they enter into the public profession of faith that the people will think there's more in them than there is or that they are changed from what they once were whereas they see in the old flesh the same corruptible that they had to learn from the beginning.

You see my friends we need overcoming faith and overcoming faith brings into captivity or subjection all other things beside.

this is it which overcometh the world says our Bible even our faith what is not of faith is sin the fruit of the church to the glory of God is the expression of faith in the heart now for it is impossible for those who were once enlightened and have tasted of the heavenly gift and were made partakers of the Holy Ghost and have tasted the good word of God and the powers of the world to come now how far you can go can't you what you can gather as you go and it appears to be so identical with the exercise of grace and of godliness but my friends

[28 : 14] I reiterate real religion is not an outward profession it's an inward possession it's an inward possession and the fruit is the outward manifestation of the root within our hearts well now if they shall fall away to renew them again to repent sorry if they shall fall away to renew them again under repentance seeing they crucify to themselves the son of God afresh and put him to an open shame commandments and their ■

Leaning upon God for every ounce of strength that we have. Trusting not in our own resolves and endeavours, but asking the Lord to keep us.

And don't we need keeping? Don't we need keeping in this world which is so geared to draw us away, to influence our minds in a contrary fashion from the Christian profession?

Amen. Hold up my goings in thy paths, that my footsteps slip not.

Prone to wonder, Lord, I feel it. Prone to leave the God I love. Here's my heart, Lord. Take and seal it, seal it from thy courts above.

[30 : 32] And he uses as a simile the earth which drinketh in the rain which cometh oft upon it, and bringeth forth herbs, meat for them by whom it is dressed, receiveth blessing from God.

Now, you know, if we realise in a temporal way, our labours to be fruitful need divine blessing.

Are you in temporal matters convicted that to prosper, God's blessing is essential to you?

You say, but look at the world. They prosper. They prosper. Yes, but their prosperity is adding to their condemnation, because God is not in all their thoughts.

They're taking all the praise to themselves, and they're robbers of the glory of God. Not unto us, O Lord.

[31 : 50] Not unto us. But to thy name be the glory, is the hallmark of a true God-honouring religion.

And that will find its way into the temporal things of life. Oh, you don't want somebody to come along to you and say, Oh, you've made a grand job of that.

Oh, my friends, your spirit recoils from it, doesn't it? You don't want the praise. Praise belongeth unto God.

We are what we are, by the goodness and the grace of God toward us. And surely feeling that, it behoves us to seek his blessing night and day upon the things that we do, in temporal things.

And some of us feel much more in regard to spiritual things. The blessing of God is essential naturally, and the blessing of God is essential spiritually.

[32 : 59] Every good and every perfect gift cometh down from above, from the Father of lights, with whom there is no shadow of turning.

You see, my friends, really, all the earth should praise him, because the reason why they should praise him, he feeds us, he clothes us, he maintains us, he does everything for us.

Do you really believe it? Do you really believe it? When we come up against the challenges of divine truth, we do need grace to set our seal that God is true, don't we?

Well now, the apostle, he says, that, but that which beareth thorns and briars is rejected, and is nigh unto cursing, whose end is to be burned.

What a solemn thing, to live through this world, with all the benefits, spiritual as well as natural. You know, we wouldn't stop anybody in this town from coming through these doors into this place of worship with us, would we?

[34 : 41] Oh, we would rejoice if the capacity to hear was so tremendous that loudspeakers had to be erected in all the trees around the park, and people would come together in the park to listen what God has to say.

But it's not so. Why is it not so? Man's, well, an atheist, or, he's ignorant of God to such a degree that he says, we will not have this man to reign over us.

I wouldn't want that religion. I wouldn't go and listen to those things over and over and over again. again, from the word of God. That which is tasty to the people of God is poison to an unregenerate heart.

They don't want it. They spit it out. They reject it. They're like this text says, but that which beareth thorns and briars is rejected.

Do you sit in the chapel, this morning, hearing what I've got to say, and rejecting it? If you do, you're in a solemn spiritual condition.

[36 : 07] If you hear what I have to say with scriptural authority, my friend, and your heart is revolting, rebelling, and you say, and you say, well, he's going too far.

He's flying his kite too. My friends, never, never, never. God over all and blessed forevermore.

The world is indebted to the creator constantly, daily, hourly, minute by minute, really. And he says, all his works, you'll praise him.

There'll come a time when the truth is acknowledged by the devils in hell.

And they'll have to acknowledge to their own eternal confusion that it is true, it was true, it was true. Well now, there's two things here.

[37 : 19] But beloved, we are persuaded better things of you. And things that accompany salvation, though we thus be. Those that love the truth, those that, you know, I can remember and I don't want to stand here and suggest to you that anything that you see right in me is short of the goodness and mercy of God to a wretched sinner.

And sometimes I dispute with the Apostle Paul when he says, I am chief because knowing my own heart and knowing my own life, I don't want anybody to lift me up.

that, beloved, we are persuaded better things of you, things which accompany salvation, though we thus be.

Have you ever wished that instead of six days work and one day is chapel, it was six days chapel and one day's work?

Not because you're frightened of work, not because you're lazy, but a day in thy courts is better than a thousand when you come by the drawings of the Holy Spirit and as that power descends from on high and you sit at the feet of Jesus, you're the happiest man on earth, you're the happiest woman on earth, you're the happiest child on earth, you wouldn't change places with anybody at all.

[39 : 07] And my friends, there are people alive today that have that experience because God is saving sinners today.

God is teaching by his spirit souls today. because he's dubbed them, he's written their names in the Lamb's Book of Life, therefore ordained to glory forever, things which accompany salvation.

Sincere, humble, gracious, praying, hungry, supportive of the cause of God and of truth as and where it may appear and be commended to their own hearts.

They're in sympathy with it and either in prayer or practical ways or both, they're supporters, they're supporters, they count it as a privilege.

What are they doing? They're giving back to God what God has given to them. God is worthy of everything, isn't he?

[40 : 32] He doesn't ask us to give up everything, but we should show our support by our works. for God is not unrighteous to forget your work and labour of love.

Now, wherever we touch real religion, we come into contact with this high principle of love, of love.

He that loveth not knoweth not God, for God is love. And my friends, if God is at work in your heart, he'll cause you to love himself and he'll cause you to love his truth, he'll cause you to love the people of God, and it won't just be in a kind of nominal mental ascent that they're a nice crowd, the people of God, it will be because you see the grace of God in them.

Like Ruth saw in Naomi and she wanted to be with her, and you want to be with the people of God, numbered with them would I be now and to eternity.

These are some of the better things, things which accompany salvation. Yes, there's a love to the things of God, there's a love to the people of God, and there is a love to the Lord Jesus Christ, God, because none of these benefits would be mine, but for Jesus' sake.

[42 : 10] Let me close with this. Every grace and every favour comes to us through Jesus' blood. May the Lord forgive anything that I've said of this, and may he bless his own word.

Take a collection, take and ask Lord's Day for the church fund amounted to £97.10, and for the jar of fund, £55.

subject to the Lord's will Mr. Broome will preach here on Friday evening and next Lord's Day reading services will be held church members are advised of a quarterly church meeting to take place God willing on Monday evening the 30th of October hymn 83 June 304 how oft have sin and Satan strove to render my soul from thee my God for everlasting is thy love and Jesus seals it with his blood hymn 83 June 304 hymn 84 hymn 84 hymn 94 hymn 94 hymn 94 hymn 95 hymn 94 hymn 94 hymn 95 hymn■■■ hymn batter h complexity hymn 94 hymn■■■ hymn 95 hymn 94 hymn 95 hymn 95 hymn 95 hymn 95 hymn 95 hymn 95 hymn 95

Thank you.

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[45 : 21] Thank you.

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