

Call his name Jesus

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Date: 01 January 2000

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[0 : 00] We will now come to this. We shall be enabled, words we will find in the Gospel according to Matthew chapter 1.

Matthew chapter 1. At verse 21.

She shall bring forth her son, and thou shalt call his name Jesus. For he shall save his people from their sin.

And we have in his words the person and the work of the Savior.

His name is Jesus. And he saves his people from their sins.

[1 : 38] And that's it. Please. As we should be given to say before in these words.

That this salvation is to be considered as something accomplished.

And something applied. And do that face directly to Jesus.

Their salvation is accomplished by him. And is also applied by him.

And applied by him as the execute. The officers of a prophet. Of a priest.

[2 : 44] And of a king. And the person is asked. How are we made partakers of the redemption purchased by Christ?

The answer is given. The answer is given. The answer is given. We are made partakers of the redemption. Perchises thycraft by Christ. The effectual application of it to us. By his Holy Spirit. That while the Spirit is the direct agent in the application of redemption.

effectual application of it to us by His Holy Spirit. But while the Spirit is the direct agent in the application of redemption, we have to remember that the facts of that are the opposite of Christ.

And it is as He executes those of us that the Spirit Himself applies to us for redemption also by Him.

But even this is not the ultimate in thought in connection with the application of salvation. The ultimate is the work of the Father.

[4 : 10] Who is Himself intensely interested in, and active, in the application of this redemption.

There are various passages of scripture that bring this out. We read that it is the Father who translates His people from the kingdom of darkness to the kingdom of His dear Son.

It is the Father who calls His people to the fellowship of His Son, Jesus Christ.

It is the Father we read that, All that the Father giveth me, shall come unto me.

And Him that cometh unto me. And Him that cometh unto me. I will in no wise cast out. But we are concerned at the moment more especially with the application of redemption as possible to Christ Himself.

[5 : 47] Now last time of morning we have referred to the order in which these offices are executed.

And the order in which they are made known to the people of God.

They are executed in the order in which we have mentioned that. Prophet, priest, and king.

It is in exercising His office as a prophet, that He reveals Himself as priest.

And it is as priest, He reveals Himself as king. But in the order of death manifestation to the soul, it is the office of the priest that is first made known.

[7 : 00] For only in this office is there rest or encouragement or peace for a sinner.

Even if I were to know Christ as powerful, there could be no rest. There could be no peace in that for my conscience.

For the conscience that is awakened and taught of the Spirit of God must have a resting place.

And must have a resting place on which God's approval is sent. And this resting place is none other than Jesus.

And Jesus as the execution, the office of a priest. What can mean guilt? Nothing but a sacrifice.

[8 : 08] What can cleanse an accusing conscience? Nothing but the blood of atonement.

And as sacrificing and as cleansing the conscience in the blood of atonement, Jesus appears as priest.

Hence we say that the priestly office is the basic office which He executes. Were it not what the priestly office said, there would be nothing to believe that could bring salvation to a sinner.

Were it not what the priestly office, there would be no subjection of the will of a sinner to Him.

Hence, He is called to the office of a priest. None without an oath.

[9 : 22] And it is only of the priestly office we read, that He is made a priest forever. Made a priest with an oath, after the order of Melchizedek.

The Levitical priests were not called to their office. By a oath, they entered upon it, more or less as their right of heredity.

They were sons of Levi. And they automatically became eligible for the office of the priesthood.

They entered into it. But here, the scriptures were a contrast. He was not made a priest like the Levitical priests.

For it difficult in this, that He is made a priest by an oath, on the Lord's way, and will not repent, the walked-up priest forever after the order of Melchizedek.

[10 : 51] So, in revealing Himself as Savior, in bringing peace to the conscience, in subduing man to himself, He appears as the priest.

The priest called to His office, inaugurated by the word of the oath of Jehovah.

And it is because of this oath, that sinners can have strong consolation. in us who flee for heaven, unto the hope that He fought.

Now, in applying to salvation, He executes the office of a prophet.

And what does He reveal? He reveals first of all, that there is such thing as sin.

[12 : 09] For it is from sin He came to save His people. And the first step of His dealing with them, by way of applying the salvation, is to convince them that they are sinners.

He came to save them from the sin. not from imaginary sins, but from real sins, from their sins.

And in order to appreciate His salvation, they must be made conscious, more or less, of the fact that they need salvation from sin.

And to make them appreciate that fact, they must come to know, that they have sin from which, from which they need to be saved.

But do they not know that all the time? By no means. By no means. And as to the actual experience of this, we can turn, not only to an account of it, but to an inspired account of it.

[13 : 46] And that is what we read this morning. An account of what happens, when Christ executing the office of a prophet, convinces the soul of sin.

I say, not only have we an account of this, but we have an inspired account of it. What's the difference?

Well, any man who has been through the experience which the apostle describes, can't give an account of it. But then his account of it, may not be accurate.

He may misinterpret even his own experience. A man can do that, and often does. He misinterprets his own experience.

He doesn't read these experiences, and write. But when we have an inspired account of it, as we have in the case of the apostle, then there's no possibility of mistake.

[15 : 02] Not only is he describing something which he knows, but he's describing it under the inspiration of the wisdom of the Holy Spirit.

So that we need not be afraid that the apostle misinterprets his own experience. Because the account of it, as well as the experience itself, is through the Spirit.

And through the Spirit in such a way, as there can be no possibility of mistake. Now this is how he begins. I was alive without the law once.

Now that is an amazing state. When was the apostle alive without the law?

Was he not a fallacy? Was not his work to study the law? And was he not, as he himself says, according to the righteousness which is in the law, bladeless?

[16 : 14] Surely, surely, this man was never alive without the law. But that is exactly what he himself says, I was alive without the law once.

Not of course that he was without the law in one sense.

Not but that he drew all his encouragement for the procuring of God's favour from his own observance of the law.

Not but that he studied it day and night. But yet he says, I was alive without the law once.

Hmm. And when did he come to notice? And it is on the matter of consciousness that the emphasis is laid in this whole account.

[17 : 27] When did he know that he was alive without the law? Not until the law came.

Or the commandment came, as you could say. When the commandment came, that is important from various viewpoints.

Notice what he does not say. He doesn't say, when I came to the commandment. That's what he had been doing all his life.

He was coming to the commandment. He was studying the commandment. He was living his life as he thought, according to the commandment.

But all the time, he was alive without the law. But now something else happened.

[18 : 35] Instead of his coming to the commandment, the commandment came to him. The commandment came.

It came. It came from somewhere. To somewhere. It came.

That's what he was conscious of. And it came to him. It came in a new way.

It came into his consciousness. It penetrated the surface. It worked in the inner recesses of his being.

It came. It came without being invited. And it refused to go away. It came on its own authority.

[19 : 38] Or rather on the authority of him who sent it. And it was not to be turned aside. It was not to be ordered out of doors.

It came to take of his abode in his consciousness. And to rule there. It didn't come as a servant.

It came as a master. It didn't come to be told what it should do. It came to tell what should be done.

And what happened when the commandment came? Sin revived. It doesn't say when the commandment came it was so powerful and had the effect of turning sin out of doors.

The very river happened. The sin that was dormant. Inner and inactive. Now sprang to life.

[20 : 57] And what condition is this man in? What is he understanding now?

Well in a word. He is understanding now what he is. That he is a sinner.

For the commandment that came. Revealed sin. But not only that but it irritated sin.

And brought it into action. That the sinfulness of sin consists in working death by that which is good.

Now if you were to ask this man. How you found peace. Lord he would have said I have lost the peace I had.

[22 : 14] For when I was alive without the law I had peace. But it was the peace of death. Now my peace has been taken away.

Now I have no peace. And if you were to ask him. Are you better than you were?

I am getting worse. And it is not that I think that I am getting worse. But I am. I am. I am. The more the commandment enters. The more sin that is. And the more sin that is. I am, I am.

I am. The more sin that is. I never knew what it was before. I never knew what it was before. To be really bad. To be bad. To be bad as judged by the law. And if you were to ask him. Are you getting better. His answer would have been.

In the immediate negative. No. But I am getting worse. And it is not that I think that I am getting worse. But I am. The more the commandment enters. The more sin is irritated.

[23 : 15] And the more I realize. The power of that sin. Not only its presence. But its power. Working death.

In me. By the very commandment. Which is itself. Holy. Just. And good. Sin revived.

Now he gets. To realize. That he needs salvation. From sin. From this sin.

That seems to be getting more. Broward. That seems to be getting. To be getting. To be increasing. In him.

And that which he had not. Suspected. Of himself. He now finds to be true of him. For not this. He not only tells us.

[24 : 13] That the commandment came. But he tells us which commandment. Especially to hold. Of it. Not only that. A commandment.

But the special word. What was that? Thou shalt not covet. Not covet. No idea. That this is the last sin. Of which. Saul of Tarshish. Would have suspected himself. This is the last sin.

With which. He would accuse himself. Covetousness. But it is this covetousness. Which. The commandment brought to light. I had not known it is it. Except. The commandment had said. Thou shalt not.

To be. Not. No. No. No. No. No. No. No. No. No.

No. No. No. No. No. No. No. No. Anyway. Very cool, drag a bell.

[25:10] Though you have never believed that's which shall not covet.

And what was he coveting? He was coveting whatever his sinner has coveted. Glory for himself. And glory for himself in his own salvation.

salvation now he saw that everything he had been doing the things in which he had been so diligent that conscientious went but from the spirit of covetousness he coveted this he wanted this glory to himself the glory of his own salvation and the commandment forever took away deprived him of this saying thou shalt not curb it I had known it I would never have dreamed of it except the law had said thou shalt not curb it now if he finds himself guilty of that of which he never suspected himself guilty before it means that in every other point he finds himself guilty the law came sin sin revived not this sin or that sin as such but sin in general sin revived it came to life and I died

I died to the peace I had before I died I died to the idea the notion the conception I had of salvation before notice that is a painful one people don't die easily in disrespect and this is a process that goes on this dying it is oftentimes as load it might be me did but it is usually as load the man died I died and died because sin is reviving and reviving through the commandment here he is then the more he does the more he realizes his impotence the more he tries the more he understands his helplessness but try he will and he goes on trying and goes on trying to gain life by the the to climb to the top of Sinai and that is as Steve has said that is what one hasn't been able to do yet for the mountain shakes is covered with darkness and blackness the more he is sin revived

I died sin well here is a work being done to prepare the way for the manifestation of the savior from sin it is what the puritas used to call the preparatory work of the spirit which is a legal work a work done by the law preparing the soul for the manifestation of god's salvation which is not of the law but which is of faith now in this predicament christ working as a prophet by his word and spirit but never revealing himself always in the background bringing the things into the consciousness of the soul bringing the truth to his understanding the mind making him to realize that he needs salvation but where is salvation that is the question where can salvation come from that is the question jesus now thus prepared the lord in his mercy reveals himself that is enlightens the mind in the knowledge of his priesthood he is a priest and what does he do as a priest he offered up himself a sacrifice to satisfy divine justice and reconciled god he brings the soul to understand something of the meaning of the sacrifice once offered up the soul the soul calls his name jesus this is the discovery the greatest discovery that a soul can make it is not a discovery made through effort it is it is to the revelation of the holy spirit enlightening the mind in the knowledge of christ christ as a priest offering up himself the soul of the soul taking the sins of his people in himself in his body to the tree through the eternal spirit

[33 : 10] offering his life himself a sacrifice of a sweet smelling odor odor to whom first to god the door to the guilty soul as well this is a sacrifice of a sweet smelling odor this is life it is life in his death it is a hope in a darkness in which into which he entered it is everything in short flowing from the cross the altar on which he offered himself here is salvation he shall save it is from this after he speaks saying thy sins are forgiven thee the question of sin is suffered the question of sins is guilt sin he shall save his people from their sins and this is something done within them it is the application of salvation by the spirit it is the enlightening of the mind in the knowledge of christ it is to this the apostle refers again another place when he says god forbid that i should glory save in the cross of the lord jesus christ by whom the world is crucified to me and i unto the world god forbid that i should glory god forbid that i should covet this glory that belongs to jesus christ and to him only this then is the revelation of jesus christ this is the application of his salvation by the spirit this is the enlightening of the mind which is saving which is itself the seal of the spirit the seal that the spirit puts upon the sword making that soul his own forever and that seal is not different from the manifestation of the cross of christ he shall say oh what a marvelous way of salvation he saves from death he saves from death by dying he saves from guilt by taking guilt upon himself now here we have the light breaking out on the soul that was in darkness the light and it is the light of the knowledge of the glory of god in the face of jesus christ he shall save and he saves immediately he saves he saves from the wrath which is to come he saves

from the hardness of heart which keeps the soul in bondage he enables the soul to pour out its heart unto god to pour out its heart viewing the wondrous cross on which the prince of glory died here is life here is salvation here is liberty here is repentance indeed here is everything that god requires here is everything that the soul can decide he saves but in another sense this is but the beginning of recovery the boston refers to it has begun recovery there's a lot to be done yet but this is the beginning the beginning of recovering the soul recovering it from any state of sin and misery to bring it into a state of glory it has already passed into a state of salvation but that is not the aim the aim is to bring the soul to a state of glory by our demon now things have begun the soul may say like moises now has thou begun to show thy works to thy servant and it is but the beginning and it is the beginning of great things he goes on teaching he goes on revealing he goes on sanctifying and preparing that soul for the house of many mindsets preparing it for the place prepared for prepared for it before the foundation of the world he goes to he wants to prepare a place for a prepared people and it is he who does the preparing he is fashioning them for the position they are to occupy in the spiritual temple he is fashioning them in his own image he is purging them to present them before the father a glorious church without spot or blemish or any such thing he he shall save his people from their sins from their sins sins now in in doing us as we have mentioned before he saves them not only in the sense of forgiving their their guilt but he saves them away from them there are the two prepositions used as we already said he saves them out of their sins and away from their sins and that is what we have in the question what is sanctification it is a renewing of the soul in the image of god whereby the soul is enabled more and more to die unto sin and

to live unto righteousness now there is nothing on which the soul needs such teaching as all this what is it to die unto sin and to live unto righteousness there is nothing so misunderstood as that i know that i could say that the way in which all people understand that is this to die unto sin and to live unto righteousness means to to get better and more sanctified and by more sanctified get away from sin more and more every day well if that is what it means we know absolutely nothing about it if that is what it means it means to get consciously better and better until the soul is able to say now i have conquered everything if that is what it means we know not the first thing about it but what does it mean well all you have to do is to read again that seventh of moments and there you will see what it means the good that i will turn i do not i'm getting more conscious of that every day that is what it means to die unto sin and to live unto righteousness righteousness certainly not to die to the consciousness of it but to grow in the consciousness of it day after day that which i would i do not know and and the more i try the more i realize how sin how sin has bled me white of all spiritual energy the the more i i the more i realize how important i am and what then thanks be to god through jesus christ the lord that's signification that's growing in the knowledge of righteousness that's living unto righteousness living unto jesus in one's utter helplessness resting upon more and more for salvation day after day realizing that in oneself there is no good thing so instead of getting better and better until one wishes for more worlds to conquer the reversion because consciously considered a disease that is loath fills my lives with pain now what you say isn't there such a thing as the victory of the spirit oh there is but it is not the victory over the consciousness of sin that is not of the spirit that is of the spirit of folly and there's lots of it in the world today yes and yesterday too if we say we have no sin we deceive ourselves now there are no qualifications there at all and the truth is naught in us if we say it it's not if they say it but if we say it and if we are on the way to saying it if we are getting there we deceive ourselves and the truth is not in us that is if we are getting there in all consciousness of things the

growth of the believer is a growth downwards it is so downward that he may bear fruit upward and what is the fruit he has none the fruit is the fruit of the spirit which is love joy peace but it is not the love of oneself it is not the joy in oneself it is not peace with oneself it is love joy and peace in relation to God it is the peace of pardon it is the love begotten by the knowledge that he first love does and gave his son to be the propitiation for all sins and this is the victory that overcomes the world even the faith which is in

Christ Jesus that's the victory Christ is the victory this is the victory which overcomes the word even our faith our faith in him our alliance upon him and then again the question may be asked what about the infilling of the spirit what about the opinion in the first place the spirit has no victory but the victory of Christ. The Spirit has nothing to apply but the redemption purchased by Christ.

[47 : 22] And the redemption purchased by Christ consists in Christ himself. Now supposing I rely on the Spirit apart from Christ. Supposing I can say no I can't do this in the Spirit. Well if I try to rely on the Spirit apart from Christ I have deviated. From the scripture rule I have gone astray. For the Spirit never draws attention to himself. He always draws the attention to himself.

He draws the attention of the soul to Christ. He reveals Christ. In Christ's fullness. He reveals Jesus as the one who saves from sin. Not only from its guilt but also from its power. But it is in his way. And not enough. Now then. To be made a partaker of the victory which is Christ's.

Is to be directed to Christ and to rest upon Christ. And not upon the Spirit. But upon Christ. But to rest upon Christ. Directed thereto. And instructed by the Spirit.

There is no such thing. There is no such thing. As a testimony of the Spirit. To the Spirit himself in the soul. It is always. To Christ. He shall receive of mine. And shall show it unto you. So that. In my impotence. As I am of myself.

As the apostle says. In me there dwelleth. No good thing. No good thing. Whatever. Oh there is Christ. There is a Savior. There is one whose name is Jesus. And it is he. And he only. Who saves his people. From. Their sins. Thou shalt come.

[49 : 38] But we can apply this in one word. Has no call. His name Jesus. Everyone who has known him. Has concurred. With the Father. And the Spirit in this. They call his name. Jesus.

Jesus. Jesus. There is a Savior. The help of God. Has thou called him Jesus.

Jesus. And how has thou been an enemy. And the Spirit to go up further. And say. Not only. But he is Jesus in himself.

But he is Jesus the beloved. For to be able to say. My beloved is.

My. My. And I am. And I am. His. Jesus. Jesus. The only. Redeemer.

[50 : 51] The only. Savior. And he saves. From sin. Let us pray. Oh Lord. May thy blessed be upon us.

May the name of Jesus be precious unto us. May he be our Savior. May thee know him as such and rejoice in him as such. May he be our prophet.

And our priest. And our king. Do thou only take for us. And take away our sins for his name's sake. Amen. Amen. Take away our sins for his name's sake. Amen.

Amen. Psalm number 20, the 20th Psalm from verse 5.

Psalm 2, O, at the 5th verse. In thy salvation we will join. In our God's name we will display our banners.

[52 : 14] And the Lord thy prayers all fulfilled. Now know I, God, his King, doth save. He from his holy heaven will hear it.

With his saving strength by his right hand give it. In chariot some put confidence. Some hushes trust upon. But we remember will the name of our Lord God alone.

We rise and upright stand. When therefore we dwell and fall. Deliver the world and let the King us here. When we do call.

These verses of Psalm 20 from verse 5. In thy salvation we will join.