

# Bethel

## Prayer Meeting Addresses

### Number 124 Being Brought to Jesus

**Text:** *“And to Jesus” (Hebrews 12. 24).*

These are beautiful words; there is everything in them. May it be tonight not just that we have come to the chapel, not just we have come to the prayer meeting. O through mercy may it be that we have come to Jesus.

You will no doubt have realised that these three words are the end of an extremely long sentence, and that long sentence begins, “Ye are come.” So the sense of these words is, “Ye are come ... to Jesus.” What an unspeakable mercy if that should be true of each one of us!

The section I read to you this evening which contains these words contrasts the difference between the law and the gospel, between Mount Sinai and Mount Zion, the heavenly Jerusalem. So it begins with a very solemn list of all these things under the law which bring no hope, which bring condemnation. And he says, “Ye are not come” to these. He does not say, You never have come to these, because many of the Lord’s people come to all of them in their deep soul concerns. But he speaks of being through grace brought away from them. He says, “Ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more: (For they could not endure that which was commanded, and if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: and so terrible was the sight, that Moses said, I exceedingly fear and quake).” These are very solemn things: the condemnation of God’s holy law, no hope for sinners, but the apostle says, through the mercy of God, “Ye are *not* come” there. That is a mercy if that can be said of us.

“But ye are come,” and then we have a completely different catalogue all bound up with the glorious gospel of the grace of God, a long list, and it

gloriously culminates in these words I have read: “But ye are come ... to Jesus.” “But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect.” There is everything in it, salvation in it. And then he crowns it all with this: “And to Jesus.”

“But ye are come ... to Jesus.” It is a very short word, but there is everything in it. There is salvation, there is eternal life, there is heaven at last. “Ye are come ... to Jesus.” If we are led by the Spirit of God to come to the Lord Jesus, to come to Him in true desire, to come to Him in humble confession, to come to Him in prayer, why is it that we come? Well, of course, the only way we are to come is because we are brought to feel our need, and feeling our need, of vital necessity we have to come to seek that that need might be graciously supplied.

There is one line in one of our hymns in our Sunday school hymnbook I often think about: “Ye must be brought to Jesus,” and there is so much there. “Ye *must* be brought to Jesus.” But if our religion is real, surely it is of vital necessity, coming to the Lord Jesus, coming to Him continually. It is like that prayer: “Give us this day our daily bread.” Naturally we need it – bread there, of course, signifying anything to eat. “Give us this day our daily bread.” So of necessity we have to come to the Lord, and unto Jesus constantly, confessing our sin, confessing our need, seeking the Lord’s help, praying for His salvation, seeking to know our Lord and Saviour Jesus Christ. It is a daily, constant, continual coming. That is why I like that word which Peter spoke. He says, “*To whom coming*, as unto a living stone, disallowed indeed of men, but chosen of God, and precious.” He does not say, You have come, or, You will come, or, You must come. “To whom coming.” It is something that is going on all the time, that continual coming. “Ye must be brought to Jesus.”

“And to Jesus.” I feel I should just say a brief word concerning the remainder of this verse. There is so much in it; a lot of sermons could be preached on it. But they are important things, so I think it is wrong to leave the subject and not just mention these things. “And to Jesus the Mediator of the new covenant.” Now in the covenant of grace, a Mediator is appointed, and a Mediator appointed in two different ways. First of all, a Mediator by which you and I as sinners can draw nigh with acceptance to a holy God. Now you are come unto Jesus. It is necessary that we shall, we must come unto Jesus as the

one Mediator between God and man, through whom alone we can draw nigh to God. But then secondly, a Mediator appointed in the covenant of grace through which all the blessings of the gospel flow to unworthy sinners. They come through a Mediator, One who stands between, One who shed His blood and satisfied divine justice.

“Every grace and every favour  
Comes to us through Jesus’ blood.”

“Ye are come ... to Jesus the Mediator of the new covenant, and to the blood of sprinkling.” In the Old Testament, the blood of the lamb shed was sprinkled – on the Passover night, sprinkled on the lintels and door posts of the house; on the great day of atonement, sprinkled on the mercy seat. In the Person and work of Christ fulfilling that, His precious blood presented in heaven on the grounds of all that He has done.

“The blood of sprinkling.” We also read of the blood being sprinkled on the people, and in a spiritual sense that means one thing: a personal interest in what Christ has done, a felt interest in the value of His precious blood. “Ye are come ... to the blood of sprinkling.” We need the Holy Spirit to lead us there, to bring us there. We are told before the verse ends, the blood of sprinkling speaks better things than that of Abel. Well, the blood of Abel called aloud for vengeance, but the blood of Christ cries aloud for mercy, forgiveness, salvation. It cries aloud to a holy God in heaven to accept those sinners for whom it is shed.

“What voice is that which speaks for me  
In heaven’s high court for good?”

And then, beloved friends, it speaks in the conscience of a seeking soul. Now I trust we have some of you young ones here seeking salvation. You are concerned about your souls, and this is the place to seek it: “And to Jesus,” in the Person of Jesus, in the finished work of Jesus, in the resurrection and ascension of Jesus, “Looking unto Jesus,” venturing only on Jesus, trusting only in Jesus. Well, thus may that precious blood, which is your hope, which you long for an interest in, may it speak clearly and loudly. What do you want it to say? “Fear not: for I have redeemed *thee*, I have called *thee* by thy name; thou art Mine.”

So many, many, many things could be said, but just to remind you of the whole verse: “Ye are come ... to Jesus the Mediator of the new covenant, and to

the blood of sprinkling, that speaketh better things than that of Abel.” So why do you come to chapel? Why do you come to the prayer meeting? Is it, underneath it all, you want to come to the Lord Jesus, to know His gracious presence, to worship Him? May it be said when we meet at our prayer meetings, and on the Lord’s day, that it is to the Lord Jesus that we have come of necessity, as sinners. “Ye are come ... to Jesus,” the only ground for your hope. There is no other. “Ye are come ... to Jesus,” the rock foundation on which your hope is built. “Ye are come ... to Jesus,” to be your divine Helper day by day, seeking that help from the sanctuary, strength out of Zion. “Ye are come ... to Jesus,” to uphold you in all your weakness. “Ye are come ... to Jesus,” to supply all your needs. “Jehovah-Jireh” – “The Lord will provide.” “Ye are come ... to Jesus,” because you seek His gracious presence; you must have Him; you cannot do without Him.

“And to Jesus.” And then just a word about the various sorrows, troubles, difficulties that some of you, perhaps many of you, have. There are the bodily afflictions, and there are also the various troubles that you come across in your home and life and family and circumstances, with your friends, in the church of God. You come into these thing, some of them mysterious providences, but you come into them. Surely the Lord Himself brings you into them. But as you come into these trials, can it be said that you come even unto Jesus? Now if it be so, then “they shall profit, if not please.” The Lord Jesus understands them. He is full of wisdom. He is also full of tender compassion. He is also almighty to deal with them. But we do not want to come into difficulties, and try to manage them ourselves, or try to shrug them away, slip out of them or round them. When the Lord brings us into these things, may we also graciously be helped to bring all these things to Jesus, for He knows, and He understands, and He cares.

*This address was given at Bethel Chapel, Luton, by Mr. B. A. Ramsbottom, on Thursday, 13th May, 2021*