

CRUMBS FROM THE  
MASTER'S TABLE

PRAYER MEETING ADDRESSES

BY

JABEZ RUTT

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**Prayer Meeting Addresses**

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**Jabez R. Rutt**

2005  
Gospel Standard Trust Publications  
12(b) Roundwood Lane  
Harpenden, Hertfordshire  
AL5 3BZ

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ISBN 1-897837-75-5

## Address given at Lamberhurst Chapel on 5th November, 2002

**Reading:** Hebrews 2

The word upon my spirit is found in verse 1 chapter 3, “Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus.”

In the first chapter of this epistle the apostle dwells pointedly upon the glorious, divine nature of Jesus Christ the Son of God. He says, “God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds; Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.” “Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus.” The apostle here lays out one of the most sacred truths of our most holy faith. Speaking of the Person of the Lord Jesus Christ he says, (and I love those beautiful words in verse 8 of chapter 1, quoting of course from Psalm 45), “But unto the Son He saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of Thy kingdom.” “Consider the Apostle and High Priest of our profession, Christ Jesus.”

In these first two chapters of the Hebrews there is one thing that so beautifully stands out, and that is the sacred, deep, profound mystery of godliness, God manifest in the flesh. The apostle sets these things so beautifully before the Hebrews, “Consider the Apostle and High Priest of our profession, Christ Jesus.” Recently I had a letter from a man questioning whether one in preaching should make a distinction between the divine and human nature in the Lord Jesus Christ. In my reply to that letter I made the point that these are the very things that feed our souls. The sacred mystery of godliness, the very bread of life, that is what faith feeds on, the Person and work of the Lord and Saviour Jesus Christ, the great High Priest of our profession, and essential to that office of the High Priest was the sacred doctrine of the incarnation. He became our great High Priest when He became incarnate. He became bone of our bone, flesh of our flesh, and here the apostle says, “Consider the Apostle and High Priest of our profession, Christ Jesus.” He says, “For this man,” that is the man Christ Jesus, “was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house.”

In the latter part of this epistle there is a word that stands out so beautifully, “Jesus Christ, the same yesterday, and today, and for ever.” He is eternally the

same. He is the eternal Son of the eternal Father; He is Jehovah Jesus. Concerning that sacred doctrine of the incarnation, of the Word being made flesh, I probably quote John chapter 1 verse 14 more than any other scripture; “And the Word”, (that is the eternal Word, the Person of the Son of God), “was made flesh, and dwelt among us.” See the distinction the Word of God draws, the Spirit of God sets before us, “and the Word was made flesh.” There is something here that is so sacred and beautiful, “and dwelt among us.” The apostle says, “and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.” “Consider the Apostle and High Priest of our profession, Christ Jesus.” Jesus Christ the same yesterday, and to day, and for ever.

There is a word in Proverbs, a word that in my early spiritual days was made so very precious to me concerning that sacred and precious truth of the eternal Sonship of Jesus Christ. The enemy came in like a flood and sorely tempted me. I was reading late into the night, being so troubled and so perplexed. I began reading in the book of the Proverbs and I came to chapter 8, and as I read it the scales fell off my eyes. The darkness departed from my soul, the bondage disappeared and the Spirit of God revealed to me so beautifully the glorious Person of our Lord Jesus Christ. It was this verse that delivered me: “The Lord possessed me in the beginning of His way, before His works of old. I was set up from everlasting, from the beginning, or ever the earth was.” O how glorious and precious was the Person of Jesus Christ. I saw that He was from everlasting, that He ever had been, that He ever would be, that He was “Jesus Christ the same yesterday, and today and forever.” You know friends, during the weeks I was labouring under this temptation, I searched through the scriptures to see if He was the eternal Son of God, and I could not find it, I could not see it. But after that sweet revelation by the Spirit to my soul of the Person of Christ in Proverbs 8, it seemed that wherever I looked in the word of God I saw this glorious and precious truth, that Jesus Christ is the eternal, almighty, omnipotent Son of the Father, and that He was manifest in the flesh, becoming bone of our bone flesh of our flesh.

The apostle says in the previous chapter, “Forasmuch then as the children...” Who are the children? All those that the Father hath given Him. “Forasmuch then as the children are partakers of flesh and blood, He also Himself,” that is, the Son of God, “likewise took part of the same; that through death He might destroy him that had the power of death.”

The Spirit of God, in the Word of God defines the distinction made here for us. He says, “But we see Jesus, who was made a little lower than the angels.” He has already established that man is made a little lower than the angels, and He says here, “But we see Jesus,” the eternal Son of God, “made a little lower than the angels for the suffering of death.” That is why He was made a little lower than the angels. This is the defining point in the Word of God to which

some people seem to object, the fact that the death that the Son of God entered into was in that holy human nature. Here it is so clearly and beautifully set forth, 'HE' "was made a little lower than the angels for the suffering of death." That is why 'He' became man, that is how 'He' became "bone of our bone." Also here in the latter part of verse 17, "Wherefore in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." How did He make reconciliation? Well, there was a judgment against man. "The soul that sinneth, it shall die." Against all those that the Father had given Him there was a judgment bond that lay against them. For as many as are of the works of the law are under the curse: for it is written, "Cursed is every one that continueth not in all things which are written in the book of the law to do them." All have sinned and that judgment bond is laid against us. He came, the Son of God, He took our nature, He lived here in our nature. He took that nature into union with His divine nature and in that glorious, sacred person of Jesus Christ we see God and man. As the Athanasian creed says, "very God and very man". These truths, my beloved friends, are so precious to our souls; this glorious Person is almighty God.

Just of late I have felt much drawing in meditation on the voluntary weakness of Jesus Christ, that profound weakness. But it would be blasphemy to attribute that weakness to His divine nature. He is almighty God, He is omnipotent Jehovah and it would be blasphemous to say that His divine nature was weak. It was not, but in that sacred holy human nature that He took into union with His divine, there He knew extreme weakness, there He knew temptation, there He knew pain and grief and sorrow. "His visage was so marred more than any man." Very precious, is it not, if we are given a little meditation to "Consider the Apostle and High Priest of our profession, Christ Jesus." "Consider Him," says the apostle here to these tried and tempted Hebrews. "For consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds." "Consider Him," consider the great High Priest of our profession. "Consider him" in the temptation in the wilderness. "Consider Him" in the Garden of Gethsemane, so weakened that there appeared an angel from heaven to strengthen Him. So weakened as the eternal Father laid upon Him the iniquity of us all. So weakened as He took that cup, as He bowed before His Holy Father in the agonies of His soul; "Father, if it be possible, let this cup pass from me: nevertheless not my will, but thine be done.... And being in an agony ... his sweat was it were great drops of blood falling to the ground." Look at Him when He comes forth from the judgment hall so ill-used, mocked and spat upon. They compelled one Simon a Cyrenian to carry His cross. What weakness, extreme weakness in the midst of those awful sufferings. Now that extreme weakness is in that holy, sinless, human nature of the Son of God. It speaks to us of the reality that He was bone of our bone, flesh of our flesh. "For in that He Himself

hath suffered being tempted, He is able to succour them that are tempted.” “Consider the Apostle and High Priest of our profession, Christ Jesus.” It says here in this epistle, speaking of the Lord Jesus Christ, the glorious Person of the Son of God, the eternal Word that was made flesh. The apostle is alluding to the written Word, but also it can be said of the Incarnate Word. “For the word of God,” that is Christ, it speaks here of a person, “is quick,” that is living, “and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit and of the joints and marrow and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in His sight,” ‘His’, the Word, the eternal Word, “but all things are naked and opened unto the eyes of Him with whom we have to do. Seeing then that we have a great high priest that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly.” O, that as we meet together for prayer, that it may be our sweet portion so to do. How can we come boldly? We are sinful, we are corrupt and there is no soundness in our flesh. We are unclean; we sin against God’s righteous law. We sin against light and knowledge. We sin against love and blood. How *can* we come boldly? In the name of Jesus; through the blood of Jesus. “Consider the Apostle and High Priest of our profession, Christ Jesus.” “Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.” May the Lord add His blessing.

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## 2

### **Address given at Lamberhurst Chapel on 12th November, 2002**

**Reading:** Matthew 13. 24-30; 25, 1-13.

The word that is upon my spirit to bring before you is found in Proverbs 14. 12. “There is a way which seemeth right unto a man, but the end thereof are the ways of death.” What a solemn word! We find this same verse in Proverbs 16. Now there is no such thing as vain repetition in Holy Scripture. When something is mentioned twice it is because there is an emphasis that is being placed upon the truth that is set before us. “There is a way which *seemeth* right”, it looks right, it sounds right, it passes current among men as being right, but the end thereof is death. O friends, there is no room whatsoever in the word of God for complacency or for presumption, none whatsoever. What a solemn thing to presume that we are one of the Lord’s people. What a solemn thing to presume

that we are in the covenant. What a solemn thing to presume that our sins were laid on Christ. What a solemn thing to presume that He suffered and bled and died for us. What a solemn thing to presume that He rose from the dead on our behalf, in our room, in our place, in our stead. What a solemn thing to presume that He entered into heaven for us and that at the appointed time He will come again and receive us unto Himself, to presume all that. The Lord Jesus Himself, so solemnly speaks of this and this word has rested upon my spirit these last two days.

Think of the words of the Lord Jesus which are written for our instruction, "Many will say to Me in that day," and that day that He speaks of is the day of judgment, "Many will say to Me in that day, Lord, Lord, ... and I will say unto them, Depart from Me, I never knew you." They presumed that they were in Christ. In that day they will say they have cast out devils in His name, they have wrought miracles in His name, they have preached in His name, but He will say, "I never knew you: depart from Me, ye that work iniquity." When He said, "I never knew you," what it means is that He did not know them in the covenant, He has not known them in the eternal councils of Jehovah. He did not know them when He lived here below, He did not know them when He suffered and bled and died. Friends, He knows His sheep; "I know my sheep." He knows who they are and that blessed divine person of the Spirit that proceedeth forth from the Father and the Son, He knows who they are. "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." He knows those that presume upon His mercy. We do not have to go into other churches. We know there are many false religions, Roman Catholic, Protestant as well, many that follow false doctrine, that follow a false Christ. But we come closer than that. There are many that are sitting under a sound ministry, a living ministry, that attend the means of grace and the preaching of the word of God, that have an orthodox knowledge and understanding intellectually of the truth, but know nothing of its saving power.

In both the portions that we read the Lord Jesus there teaches some solemn things. You think firstly of this parable. "The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way." Here we have the whole church of God. The teaching in these parables and elsewhere in the Word of God is this, that the church of God on earth will never be pure. By that I mean the company of those that follow the Lord Jesus Christ and profess the name of the Lord Jesus Christ. The enemy sows tares. I understand that one of the peculiar things concerning the tares among the wheat, and that comes out clearly here, is that you cannot tell the difference between the wheat and the tares until the fruit comes. While they are in the blade they look exactly the same, but as soon as the fruit is brought forth you see immediately the difference between the wheat and the tares. So here: "When the blade was sprung up, and brought forth



fruit, then appeared the tares also.” It could not be detected to start with. This is among the living family of God.

You see friends, the enemy is ever at work and he works a lot in the church of God, to sow the seeds of discontent and to place within a church or within a company of believers one of his own people. The apostle says, “And no marvel; for Satan himself is transformed into an angel of light,” and in that context he is speaking of ministers. Marvel not at these things, for the devil transforms himself into an angel of light. You see the enemy sows tares. This field is the church and the enemy sows tares. The Lord’s servants go forth to preach the Word; they sow the seed of the word, the good seed of the kingdom. They preach the everlasting gospel. They expound the scriptures of truth. They rightly divide the word of truth. But the enemy also sows seed and it comes up, but until the fruit is brought forth, you cannot detect the difference. But even if we do detect the difference, listen to the teaching. “So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? From whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay.” There is teaching here: “Lest while ye gather up the tares, ye root up also the wheat with them.” In other words if we become too, as it were, zealous in this way in seeking to root out the tares, then we shall root out some of the good wheat. “Nay; lest while ye gather up the tares, ye root up also the wheat with them.” We need to be exceedingly careful; we do indeed. “Judge not, that ye be not judged.” You think of that solemn word, “By their fruits ye shall know them.” What fruit a person brings forth declares from whence they come. “Let both grow together,” the Lord will do the separating. “Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.” “There is a way which seemeth right ... but the end thereof are the ways of death.”

This parable in Matthew chapter 25, “The kingdom of heaven likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom,” is also solemn. These ten virgins represent the whole of the professing church of Jesus Christ. They profess the name of Jesus Christ. They are followers, disciples of Jesus Christ. They had all, as it were, been baptised. They had made an open profession. That is what is really represented by the lamps; “which took their lamps.” They had made a profession of the name of Christ and they all “went forth to meet the bridegroom.” In other words they were all appeared to be on the same journey, they were all in the same pathway. But the Lord distinguishes. It is a solemn thought. Half were wise, half were foolish, five of them were wise and five were foolish. You see, they that were foolish took no oil. What does oil represent? The grace of God; the work of the Spirit. That is what oil speaks of; they had no work of grace in their hearts. They were not quickened by the Spirit.

They professed they were. But, “the wise took oil in their vessels with their lamps.” That means they had grace, they had been truly quickened by the Spirit, convinced of their sin, led to Jesus Christ as “the Way, the Truth and the Life.” Having Christ revealed unto them they went forth and were baptised in His name. They made an open profession. They came and sat at the Lord’s Table, but the foolish did the same. They made an outward profession of the name of Christ. They came before the church. They gave their testimony. They were baptised in the name of the Father, Son and Holy Ghost. They came and sat at the Lord’s Table among the Lord’s people just like the tares among the wheat. But, they had no oil in their lamps, no grace. “There is a way which seemeth right unto a man, but the end thereof are the ways of death.”

How searching! It *seems* right, it *looks* right, it *sounds* right, it passes current among men as being right. A person that has professed before the church the name of Jesus Christ and is baptised, passes current among men as being a child of God, as being a follower of Jesus Christ and month by month they come and sit at the Lord’s Table and drink the wine and eat the bread. That is a solemn word and exceedingly searching which I always read at the ordinance and that is the continuing part after the apostle speaks of having “received of the Lord that which also I delivered unto you.” He goes on to speak so beautifully of the bread and the wine. “Take, eat: this is my body, which is broken for you.” But then what does he go on to say? “Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily.” Now what does that mean? It means, not in faith. It means, not having living faith in their hearts, not being born again of the Holy Ghost and yet coming to the Lord’s Table to partake of the sacred bread and wine which represents beautifully the body and blood of our Lord Jesus. That is what we profess when we come to the Lord’s Table. We hope that He suffered, He bled, He died, for us. We hope and trust that His blood was shed, for us. My hope, my all is in the precious blood, sacrifice and atonement of our Lord Jesus Christ. “Wherefore whosoever shall eat this bread, and drink this cup of the Lord unworthily,” *not in faith*, “shall be guilty of the body and blood of the Lord.” Think of that word, “God requireth that which is past.” A person without any right grounds that makes a profession of the name of Christ, is baptised in His name, sitting at the Lord’s Table, is culpable. That is a solemn thought and that is what this word means. “Wherefore whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily,” that is not in faith, “eateth and drinketh damnation to himself, not discerning the Lord’s body.” That is not discerning by faith the Lord’s body, not receiving by faith the precious gospel, the wonder, glory and blessedness of the atonement. It is a solemn thought, “there is a way which seemeth right unto a man, but the end thereof are the ways of death.”

“At midnight there was a cry made, Behold, the bridegroom cometh.” This is the coming of Christ, the second time without sin unto salvation. “The bridegroom cometh; go ye out to meet him.” All those virgins arose, they *all* arose, trimmed their lamps, prepared their lamps to go forth. “And the foolish said unto the wise, Give us of your oil.” They then realised they had no oil, no grace, “for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came: and they that were ready went in with him to the marriage.” I shall never forget at Pickhill chapel one Sunday evening, very early in my ministry, speaking from this little clause, “And the door was shut.” What a solemn word! The door was shut. It was so searching and solemn. Friends, the righteous were shut in, those true followers of the Lamb were shut in, they were eternally safe. You think of Noah when he went into the ark. The ark is a beautiful type of Christ. “And the Lord shut him in.” Shut into that ark, eternally safe, eternally secure, eternally happy, eternally in the presence of the Lord, to be forever with the Lord. “And the door was shut.” But then, “Afterward came also the other virgins,” that is the foolish virgins, “saying, Lord, Lord open to us. But he answered and said, Verily I say unto you, I know you not.”

How unspeakably solemn and searching is the word of God. If this has a right effect on us as we go forth from the sanctuary tonight we shall be like the Psalmist, “Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting.” If we are rightly exercised, we will desire to be searched. The Lord’s people do not want to be left short; it is the continual exercise of their heart. Think of Anne Steele’s hymn,

“Hence, vain, intruding world, depart;  
No more allure nor vex my heart;  
Let every vanity be gone;  
I would be peaceful and alone.  
  
Here let me search my inmost mind,  
And try its real state to find,  
The secret springs of thought explore,  
And call my words and actions o’er.”

“Eternity.” When we come into the sanctuary, when we come into God’s house, when we come together for prayer, when we come around the word of God, do we see *eternity*, O eternity, eternity before each one of us. “As it is appointed unto men once to die, but after this the judgment.” “And unto them that look for Him shall He appear the second time without sin unto salvation.”

“Eternity, tremendous sound!  
To guilty souls a dreadful wound;

But O, if Christ and heaven be mine,  
How sweet the accents, how divine!

Be this my great, my only care,  
My chief pursuit, my ardent prayer,  
An interest in the Saviour's blood,  
My pardon sealed, and peace with God.

Search, Lord, O search my inmost heart,  
And light, and hope, and joy impart;  
From guilt and error set me free,  
And guide me safe to heaven and thee."

The Lord Jesus says here, "Watch therefore." "There is a way which seemeth right unto a man, but the end thereof are the ways of death." Judas Iscariot was one of the disciples, was one of the twelve. The Lord himself said, "Have not I chosen you twelve, and one of you is a devil?" an apostate character. Ahithophel, he went with King David, who was a man after God's own heart. Ahithophel was a man with apparently a very deep spiritual discernment and understanding in the things of God, and what does David say of Ahithophel? "But it was thou, a man mine equal, We took sweet counsel together, and walked unto the house of God in company." Ahithophel was a man of very profound intellect and understanding, a very wise man and a very good counsellor to David, but look how he apostatized, he turned aside from the truth. The root of the matter was not in him. Solemn thought, very solemn.

"Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." "There is a way which seemeth right unto a man, but the end thereof are the ways of death." May the Lord add His blessing.

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### 3

#### **Address given at Lamberhurst Chapel on 26th November, 2002**

**Reading:** Jeremiah 30.

In the previous part of this prophecy the Lord speaks through His servant Jeremiah the most solemn denunciations against the children of Israel, speaking to them of the Babylonish captivity. In the previous chapter Jeremiah said, "This captivity is long: build you houses, and dwell in them; and plant gardens, and eat the fruit of them." It was to be a long captivity, as Daniel informs us that he by reading the book of Jeremiah found that there would be seventy years in the land of captivity. But there would come an end. In verse seven of this chapter the Lord's servant, as he speaks to the children of Israel says, "Alas! for that day is