

# Hebrews (Quality: Poor)

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Preacher: Roe, Ernest (1883-1967)

[ 0 : 00 ]     So clear, they are each related to one another. Besides, you will remember, won't you, that originally Scripture was not divided into chapters and verses as we have them now.

The New Testament was so arranged by one Robert Stevens in the early part of the 15th century, I think, so there is no part of inspiration that we have verse distinction, but they are very useful for reference.

So we read what we know as verses 19 to 22 of the 10th of the Hebrews. Having, therefore, brethren, boldness to enter into the Holy Ex by the blood of Jesus, by a new and living way which he has consecrated for us through the veil, that is to say, his flesh, and having a high priest over the house of God, let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

And, therefore, we will see that there is an intimate relationship between this beautiful set of verses. Now, I do like, as a rule, if I can, to know just what the Scripture is referring to when we take a part of it to speak to any people.

Just exactly where do we stand, then, in this particular Scripture? Well, the Apostle is beautifully and fully describing in this episode the contrast between the ceremonial services of the biblical period and the gospel or priesthood of the Lord Jesus Christ.

[ 2 : 30 ]     You will remember, won't you, that the Jew was distinctly proud of having the priesthood.

And really, it was an honor. God did not communicate any such knowledge to any other nation as he did to the Jews.

And to them were committed the lively oracles of God, not to any other nation. And this gendered a parasymphical pride with most of the Jews.

And because they had the priest, they had the sacrifice, and all the gorgeous rituals of the ceremonial law, then the temple of the Lord of the Lord of the Rings.

The temple of the Lord of the Rings, and everybody else are vagabonds and ragamuffins and going to hell. Well, that spirit was rampant in the days of the Apostle.

[ 3 : 42 ]     They had to encounter it wherever they were. The greatest opposition the Apostles met with was not from the world as such, but from the Jews who, unregenerate, rested in their traditional views and serenities.

Now says Paul in this epistle, we've got something better. Far better than you ever have. We have such an high priest that you never should have.

We have such an altar, such a sacrifice, such remission of sins that you know nothing about. Your dispensation was a shatter.

Unreal. No substance in it. It was beautiful as far as it went. But it was a shadow of good things to come.

And the good things to come have come in the person and work of Jesus Christ. But, says the Apostle, by the Holy Ghost in substance here, you dealt with sin unready.

- [ 5 : 08 ] For it never once was put away. No. The annual service of the high priest on the day of atonement is alright.
- But it did not. Effectually. It left the sinner just where he was. With his sins upon his soul and his person unjustified.
- But we, by the grace of God, said the Apostle, we have now such an high priest that we have a right and a boldness to enter into every self.
- And we can do so in the fullest assurance of faith. No doubt. Nothing equivocal about it.
- God now, in effect, says the Apostle in this epistle, has put away the sins of his children by the sacrifice of his dear Son once for all.
- [ 6 : 23 ] And as to him who is our high priest, remember that when God bringeth in his only begotten Son into the world, he said that all the angels of God worship him.
- He never said that about your priests, you Jews. Never. He couldn't. It wouldn't be true. He is the express image of the Divine Father.
- The express reality of the Father. Because he and the Father were one. And he hath, by the sacrifice of himself, put away sin once for all.
- Well, that's the argument of the whole of this epistle. So put our feet firm on that solid ground.
- The Lord help us to proceed, to notice, that we have a new and living way.
- [ 7 : 38 ] Having therefore brethren boldness to enter into the holy act by the blood of Jesus, by a new and living way.
- And if there is one thing that we do need, at least I judge so, we need to be more effectually taught, is this, that the way into heaven itself, not when we died, but now, while we are on earth, is over.
- That there is no impediment in the way, whatsoever. The sinner, as taught of the Holy Ghost, will be slow to believe this.
- And I'll tell you why. Very briefly. Because, under the revealing power of the Holy Ghost, that man, or that woman, can see somewhat, of the majesty, of the justice, and holiness of God, and his character.
- Very rightly so too. Similarly, he or she, can see and feel, somewhat, of the awful malignity, and the demerit, of their sins.
- [ 9 : 07 ] What do I mean, by the term demerit? I mean, what sin deserves. And sin deserves, and I hesitate to say so, but fear, I should appear even, to say it in any closing term, which God forbid, sin deserves, but sin deserves, the rule of God, and a judge, for the claim, of his holy throne, and his just law, are such, that sin, can never be committed, with immunity, by the sinner.
- It must be committed, and will be committed. Let's pass, and say what they know, about the love of God, be it with them, that God loves, his own honour first, when will people, realise that elementary truth.
- He loves, his own honour, and though he is, more full of love, than I can tell, I know, that he just cannot, and will not, allow, a sinner, to go, unpunished, or, failing that, his sins, must be dealt with, in the purging, of the dear redeemer, where, the law, and the justice, and the holiness, of God alike, will most honourably, and let it be dealt with.
- Now I say, the sinner is slow, to believe, there's no impediment, in the way, for him to go to heaven, now, what is on earth.
- He looks, on the one thing, the righteousness, and holiness of God, and trembles, like Moses did, at the man.

[ 11 : 07 ] he looks at his own heart, clouded up, by the Holy Ghost, and he sees, and feels, nothing, but, boy, I'm not gloating, it's a fact, a living fact, every day, of the child, of God's life, and putting, putting these, two things together, he says, how can he be true, that there's nothing, to stop me, from entering, into the holiest, of all heaven, now, well it can be, and it is so, and it's the glory, of our great high priest, that it is so, it is not a question, of you and I, feeling this, though God knows, we do want to feel it, far more than we do, the gospel, in its efficacy, and sweetness, does not depend, upon your feeling, or mine, or anybody else's, it depends, upon the fact, that it is so, it does, it must be, couldn't the other one, yes, well, it is so, having therefore, brethren, boldness, to enter, into the holiest, by the blood of Jesus, man, that's the only thing, that can do it, but that can do it, and you may, dispute the point, in your heart, of hearts, on occasions, and say, never, never for me, but supposing,

God were to take you, your word, man, and say, it shan't be, according to your faith, be it unto you, where would you, or for that matter, where would I be, outside, the beautiful city, yes, but, friends, the blood of Jesus, has, a merit in it, that I cannot describe, of you, it's sometimes, saying, that there is, an infinity, of merit, in the blood of Jesus, I wouldn't dispute it, but what constitutes, merit, you know, we use terms, we really do not know, of hearts, what we're talking about, at times, at least I do, sir, what is, merit, supposing now, I were able, to keep the law, in every one, of its demands, be no merit, about that, how could there be,

I've only done, that, which was, my duty to do, there's no merit, in doing your duty, I know people think so, but it isn't so, and it cannot be so, absolutely impossible, our Lord, taught us that, you know, he said, after all, you've only done that, which was, your duty to do, so, if I were, able, and having, the fact, kept the law, of God, from my birth, to the hour, of my death, it wouldn't, it couldn't, take me, to heaven, and why not, there's no merit, in the matter, but, when you, step from self, and, look at the Lord, Jesus Christ, in such a scripture, as this, boldness, to age, into the holiness, by the blood, of Jesus, here is merit, and why, for two reasons, first of all, look at the fact, he did obey the law, now he did keep it, which, if you convinced me, of sin, he throws down, the challenge, none of them could, they charged him, but he couldn't, convince him, that he was, hope, we have sinned, said Judas, in that we have, betrayed, the innocent blood, the Roman centurion, that was on guard, with his soldiers, the crucifixion, said, this was a righteous man, and the universal voice, of even his enemies, had to be, that, he was, holy, harmless, undefiled, and separate, from sinners, now that, purity, of the life, of the dear,

Redeemer, is meritorious, because, he was under no obligation, to keep the law, he was under obligation, to come, there was no, duty involving, of the hint, that he should, leave his head, to come here, obviously, he doesn't want, any argument, clear as a price tag, he could have, left us, to perish, every one, in our sins, and no dishonor, could be attributed, unto him, but, peace, bless his holy name, he was, delighted, to do it, too, that's the best, aren't it, oh, he said, then, said, I know, I shall, in the volume, of the book, it is written, of me, I delight, to do thy will, oh, my God, thy glory, within my heart, I'll go, and honor it, I'll go, and obey, I'll go, and pay, the penalty of it, he who had no obligation to, this, is merit, with a witness, and the second thing is, the person who did it, the son of God,

I love the expression, I really do not know, what I'm talking about, do you, you don't, you can't, the son of God, oh, it's a lovely expression, the only begotten, son of the father, the son of the father, in truth, and love, his own son, I quote, scriptural expressions, as some of you, will be aware of, oh, how lovely he is, he had, but one son, and he, gave, him, and he, came, in all, the dignity, and regal, splendor, and power, of his eternal, Godhead, veiling it, laying it, as it were, aside, the display of it, in order that he should become, humble, even unto death, the shameful, death of the cross, do, try, and put, the dignity, the rebel, majesty, of the eternal, son of God, on the one hand, with the shame, the ignominy, of the cross, the squeeze, earth, and you have merit, beyond all works, and, through the blood, of Jesus, we have boldness, to enter, into the holiest, of all, now, like the high priest, on the day, of atonement, he passed, from the court, of the gentiles, went, into the holy place, then into, the most holy place, where only he, was committed to go, and that once a year, and that with blood, and it was a real, transition, into the most holy place, similarly, said the holy, goes to my death, we, have, the bones, to enter, into the holiest, of all, meaning heaven, heaven, that's what you do, when God, teaches you, to pray, you don't believe it, oh, but it's right, it's right, it's you, getting into heaven, into the holiest, of all, oh, but you say,

[ 20 : 01 ] I don't feel it, that's not the point, the point, is, the blood, of Jesus, remains the same, that's the basic, fact, and God, has declared, that if so, you want to be a child, of course, you do, blessed be God, it would be a rotten religion, if you didn't feel something, worth having, but, whether I've seen it, or no, is not the point, just now, the point is, is there a way there, to a sinner, yes, real, is shoddy, into the holiest, of all, when you pray, but do not get, a wrong idea, about your prayers, please, do, you, you won't, take any offense, my talk, and you, like, and you know me, I think I know most of you, and let's be free, and frank, with one another, your opinion, of your prayers, and God, differ, good thing, that is, do, you'd get some funny answers, if he didn't differ, from you, and me too, now, in this holy book, we are told, that the prayers, that the saints offer, according to the will of God, that's the point, it's according to the will of God, yes, you said, when you only pray, according to the will of God, when you sigh, and groan, and no words, are in the business at all, because, they are with sighs, and groans, inexpressible, unutterable, the Holy Ghost, and he made it into session, for the saints, and you would hesitate, to call yourself a saint, of course, but that's what God calls his people, not with sending, and, he made it into session, for the saints, according to the will of God, with groaning, which cannot be asked, you remember that, will you, the next time, you, go to God, with a real case, a real case, and you can't talk to him, your conscience, smites you to begin with, and the devil, and the devil, torments you, on the other hand, and your brain, gets as it were, so be cloudy, so be fog, that you really, get distracted, and you just, leave aside, before God, you remember, that's entry, into the holy, into heaven, you say,

I can't think so, never mind, whether you think so, or not, it is so, that's the point, it is so, because, you and I, think, because we are so, downright proud, stuck full of starch, in religion, that's the long and shortness, that, we want to be somebody, even before God, and God, takes the starch out, and a good thing, he does, there's a lot more, to come out to, and no doubt, he'll take it out, before we die, we want to have, a pretty prayer, lovely freedom, lovely ability, power to wrestle, with him, argue with him, and get hold, of his word, sometimes, you are unable, to do that, like Jacob did, but when you are not, that's the time, I'm talking about, this, is having, access, into heaven itself, it certainly, emphasizes, the beauty of, by the blood of Jesus, not by, my grammatical, construction, not by, my in-open expression, not by, my quotation, of scripture, not by, my feeling, in my heart, much as I want to have it, it's not by, any of these things, we enter into that, holiness of all, but so, by, the planches, it takes a long while, to learn it, and even then, we're only beginning, to learn it now, now, you just look at this, new, and living way, for a brief moment, for me, it doesn't mean, that, there's ever been, any other way, of course not,

Adam and Eve, saw this way, right back, in Genesis 3, 15, and, of course, Christ is spoken of, as the man slain, from before, the foundation, of the world, the Old Testament, people of God, had access, to God, in the same way, they had the, shadows, and types, but the real, who it taught, amongst them, didn't depend on that, they saw, what the Holy Ghost, was pointing at, Jesus said, when your father, Abraham, saw my day, he saw it, and was glad, beautiful word, glad, he's meaning, literally, leap, for joy, he's not to make a man, leap for joy, when a man, can tie down, with sin, and guilt, and shame, and confusion, for months, maybe for years, and he gets, a glimpse, of this new, and living way, the blood of Jesus, the dear man, loses, the whole, of his misery, and guilt, and bondage, and it is a new heaven, all creation, becomes new, everything, seems to clap, its hands, in this dear man's heart, blessed experience, here, you stand, at peace, with heaven, who can help, but rejoice, let them contradict, it that are locked in there, those that have been there, know it's true, and wish they had more of it, well, it's not as if then, there was a, a fresh way, to heaven, it's always been, the same way, a beautiful, representation, of it, let me read, this to you,

John, is in the revelation, and, he is weeping, because, there was no one, able to take the book, and lose the seals, that's the connection, and, he had, been told, that there was, the lion, of the tribe, of Judah, and I beheld, and alone, in the midst, of the throne, the hand, of the four beasts, and in the midst, of the elders, stood a man, he expected, to see a lion, and he saw a man, what a consequence, both were agreeable, to the nature, of Jesus Christ, but, he saw a man, and it had been, slain, newly slain, as if, there were blood, dripping, from that land, such is the literal, significance, had he, had been slain, just let me repeat, as if, he had, newly, come, from Calvary, ah, twice, two different forms, beautiful teaching, of the Holy Ghost, there, the continued, efficacy, of the dear,

Redeemer, you know, when you think, of the population, below, and, according to, how, some give statistics, what the population, is like to be, if the world, should stand, another twenty years, it's made me, wonder sometimes, I wouldn't say, this to everybody, but, I take liberties, with you, because you know, I think, dear, and how many, supposing this is true, and how many, of those millions, will be embodied, in the redeeming, world of Christ, and, can it be, possible, that the redeeming, blood of Christ, shed, two thousand, years back, can still be, efficacious, for his chosen, people, right, down, to the end of time, be their number, whatever it is to be, whole unbelief, comes up, whole time, or reason, or it wouldn't take, long, it over the devil, to get a good victory, then, oh, you'll say, pooh, the whole thing, is a myth, but those beautiful words, dear dying man, thy precious blood, ever, lose its favor, to all the ransomed, church of God, be saved, to see, no more, ah, it's a new, and living way, it never gets old, and it never needs repair, though they bring up a lot of rubbish now, they're past, and otherwise, you must excuse me, but I get so sick, and disgusted, with the religious world, on the whole, today, that I feel perfectly justified, in hurting, nasty terms, and the religious account, they insult, the blessed Lord Jesus Christ, they talk of him, as if, there were no, sacrifice, for sin, true, they talk of his love, of his goodness, as a man, and his teaching up to a point, but they don't get down, the thing that matters, the matter is the thing that matters, the matter is this,

[ 30 : 29 ] I'm a criminal, I'm a sinner, if you couldn't remove that, it gives me a good turn, but all their ointments, won't do away with me as a sinner, how, how, how, the beauty, the glory, the power, of the gospel, of Jesus Christ, is, not merely, that he was a good man, that's true, that he was God, that's true, though many deny that, you know, art, this included, and so on, but that he, the just, the unjust, to bring unto God, all that's music to me, I believe it's music to all, that know the playing, of their own heart, that's the beauty, of the gospel, so that, this new, and living way, will never want their, carloads of rubbish, to repair it, before you'll never wear out, never, and now,

I must, just add this much, you know, a new, and living way, aren't there times, in your soul, when you see something, in it new, that you never saw, before, I can't explain, perhaps, how you see it, it may be, through reading, it may be, through hearing, it may be, through thinking, it may be, through somebody, speaking, God, could use, anything, that he is, pleased to do, but, I know, it's true, that all at once, he left, such a, glimmer of fresh light, on the person, and work of Christ, that you say, I never saw that, before, just like that, it's always, here for the children, of God, yes, whatever they know, of it, and didn't know, of it years back, doesn't make it, stay, no, and never will, when I think, that it will, occupy eternity, and then, the subject, will never wear out, and never rust out, and we never get, tired of it, what a subject,

Christ, and his redeemer, now, what a blessing, it is, to have a little luxury, while we're here, here it is, now, just let me talk, for a moment, upon this, this new and living way, he is consecrated, or made for us, through the veil, that is to say, his flesh, now, the veil, in the tabernacle, and later in the temple, was made of blue, purple, and scar, of fine twine linen, and the Jewish rabbis, tell us, that it was made, with strength, six times double, the strength, of it was, to be enormous, and it required, because of a tremendous, piece of fabric, well, now, this veil, dividing the most holy, from the holy, was symbolic, as we are even told, of the flesh, of our Lord Jesus, his sacred humanity, heavenly color, blue, he came, from heaven, this is the son of man, which was, in heaven, who came, from heaven, and, and, and, quote, suffer, a biblical symbol, of suffer, the heavenly man, the suffering man, scarlet, the robe, and dresser, the king, the kingly sufferer, and I believe,

I'm right, and I say, whenever you read, of those three colors, in the, whole of the, information, in Exodus, Debiticus, and Numbers, you'll find them, in that order, the blue, purple, scarlet, never there, well, here then, is this, sacred veil, flesh of Christ, and it was, raised, from top, to bottom, not his, sacred flesh, but the veil, that is the tongue, and why, because, Christ, had gone, into heaven, by virtue, of his own blood, in other words, as finished, his priestly work, and here an end, to all the ceremony, and it is refugied, and reported, by those, who should know, at least, that at the very moment, the dear, in the eve of Calvary, which was not far, from Jerusalem, which is known, the very moment, he said, it is finished, and gave up the goat, that veil, in the temple, was ranked, from the top, to the bottom, not from the bottom, but from the top, it had been, from the bottom, to the top, somebody would have said, they did it, but it's from the top, to the bottom, showing that now, there was, no impediment, in the way, an open, door of access, into heavenly, step, for the sinner, by, the blood of Jesus, now just a word, and then you should go, let us draw near, with a true heart, in full assurance, assurance of faith,

I have told you before, I think, that in my judgment, a very, wrong idea, about this, full assurance of faith, I think, that a good many, of God's, living people, are under, a mistake, a misapprehension, about this term, do you know, that if you were, to take your new testament, in your hands, and go through, the places, and there are not many of them, I think about five, where you have that term, or its equivalent, the full assurance, of faith, it doesn't refer, to what is generally supposed, isn't that strange, it just shows, you know, we swallow down, what men say, without ever, like the old Bereans, searching the scriptures, to find out, whether these things, are so, we swallow everything, that's said, because we're too down, like lately, to look up, for ourselves, well you look it up, isn't this, believe me, no, there is such a thing, as an assurance, of faith, that is, as a man, or a woman, knowing, by the power, of the Holy Ghost, that their sins, are forgiven, the church of Rome, says no, to a reason, for why, it brings money, to their mill, to say no, there isn't any, such thing, as a assurance, but we say yes, our blessed Lord, told all, your sins, have forgiven you, he told the palanity, go in peace, be a good cheer, thy sins, have forgiven thee, and the apostle Paul, could say, he loved me, and gave himself, for me, he knew it, he felt it, there is such, a pleasant thing, but it's not, in this text, this text, refers to something else, it refers, to the text, first, in full assurance, of,

[ 38 : 11 ] God, being satisfied, with what, the high priest, has done, see the connection, or I hope, he will, Paul is talking, of the high priest, going into the holiest, of all, by the blood, of Jesus, and he applies, that, in his fullest meaning, to Jesus Christ, now, we are, fully assured, that it was, the weakest child, of God, doesn't doubt that, he's got, the fullest, assurance, of faith, on this point, he never knew it, perhaps, but he had to, you wouldn't move, the weakest child, of God, taught, of the Holy Ghost, from that, vocal principle, that if ever, my poor soul, be saved, is Jesus Christ, must be the word, he's got, full assurance, of faith, in that, and the second thing, that it alludes to, in the connection, is, in full assurance, of the faith, that our high priest, is in heaven, now, that he's there, having, a high priest, over the house, of God, let us draw near, we don't doubt it, you don't doubt, do you, that Christ is there,

I'm not asking you, whether you've got, the first, assurance, about your own interest, I'm asking, for something, more important, than that verse, you know, there is a way, in which we, can be too selfish, and forget, the more important part, supposing, supposing, I say, I am assured, I'm going to heaven, and supposing, I'm assured, it'll be wrong, when the end comes, eh, that can be, but supposing, that I do not say, I am assured, I'm going to heaven, when I die, but I say this, I am assured, that there is, a blessed high priest there, and I am assured, he can, if he will, save my soul, well, I should get, not because I am like that, but because that's Tommy Potter, yes, you know, little, a dear little boy, in Scotland, Eddie, he felt that, and he enjoyed that, and that dear lad, well, his brain, power, wouldn't take him much, he was more or less, an idiot, that doesn't matter, at all, talk of the Holy God, he knew, and he said, he said, the night, before he died,

I have seen, that bonny face, ah, yes, I think we have too, in the Bible, in the Gospel, yes, we must say that, well, in full assurance of faith, that God has accepted, the high priest's work, and that the high priest is there, and lastly, in full assurance of faith, that through that blood, sin, even mine, can be put away, now, some would say, that's not much faith, ah, man, don't you talk like that, it's a wonderful degree, of faith, to be able to say, I believe, that God can, if he will, put away my sin, don't you forget, that, we have a story, in the Gospel, about that, very point, there, the man came to Christ, and he said, if thou wilt, thou canst, make me home, don't bother, so it is a wicked thing, to laugh, at one, who is weak, in the faith, to despise, the day of small things, that man, had got a solid thought, he believed, in the ability, of Christ, and Christ, soon showed him, that he was willing,

God, has, and so he will, and so he does, to all, that have the same degree, of faith, even, as to his ability, I have sometimes, thought, that if you, were to think, about, this matter, of assurance, you would find, one of two things, either, that it's a case, of you, having, a stronger faith, to lay hold, of Jesus Christ, in your heart, or, it's a state, of mind, produced, by the Holy Ghost, now, which of the two, I would like, to determine, I've tried, to think as hard, as I can, about, but I really, am unable, to say, which of the two he is, it may well be, a blend, of both, it may well be, that the Holy Spirit, works, a growth, of faith, in his child, so that he is, able to lay his hand, and, lay my faith, would lay our hands, on that, dear, end of life, while, like a penchant,

I stand, and there, confess, that's not, or, it can be, a state, of mind, produced, by the grace, of the Spirit, alone, so that, he whispers, it's all right, God has, put away, your sins, as he told, David, through Nathan, go in peace, but be, as it may, do, remember this, that, the personal assurance, of our interest, is not, an essentiality, to get to heaven, it's an essentiality, for our inward peace, and the rest, true, but the essentiality, for heaven, is, we have a high priest, who is God, and that new, and living way, remains the same, and will abide, the same, and accept it, to the time, tribute of God,

[ 44 : 43 ] Amen.