

Hebrews (Quality: Poor)

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Preacher: Gosden, Frank L (1890-1980)

[0 : 01] Depending upon the help of God, I would direct you to the 10th chapter of Hebrews, verses 19 to 22.

Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath 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 our true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

Hebrews chapter 10, verses 19 to 22. The 10th and the 9th and 10th chapters of Hebrews contain the very quintessence of salvation.

Oh, but to look at it, to look at the text, and to look at myself, it seems as though I have no right to speak about it.

[1 : 52] But then, it's written for sinners. The whole of the sacred word of God is written for nobody else but sinners.

And this chapter shows to us the weakness of the law of sacrifices.

They were not required. They could do nothing that is saving. They could never forgive sin. Every year sin was remembered.

Oh, friends, have you a case upon something different from that? And how the blessed Redeemer does shine.

And I had a thought of the love that we read.

[3 : 01] Sacrifice and offering thou wouldest not. But he wouldn't give it up. And that the Lord owes us nothing.

He owes us nothing. If those burnt offerings and sacrifices for sins, he had no pleasure. They could not take away sins.

That wasn't the end. He would have been just if he had said, Well, then, I will have no more to do with the human race.

I have angels in heaven. I have angels in heaven. Glorious angels. I'll be satisfied with angels.

Those rebellious sinners. No. And that is put into that word to the Corinthians.

[4 : 22] That nothing shall separate from the love of God. Not angels. Perhaps we might have wondered what that meant.

There were other things. The war, the death, things present, things to come. No. Angels. And to my mind, that is just what that means.

That the election of the Father of his dear people and the love of his Son to them to whom they were given was such that instead of doing away with and destroying and condemning the whole human race, there was a people.

A people whom he had chosen for himself and the Son agreed. In burnt offerings and sacrifices for sin, there was had no pleasure.

Then. Tremendous then. It was then he said it. And that could not in the love and covenant of God be the conclusion.

[6 : 03] In burnt offerings and sacrifices for sin, there was had no pleasure. And if that was the conclusion, then the whole human race would have been condemned.

And what glory would have redounded to God. But here the response of the Son, I'll read those two together.

To me it's very pleasant. Is the love of the Lord Jesus in compliance with the love of the Divine Father in election, in burnt offerings and sacrifices for sin, there was had no pleasure.

Then said I, now I come. Now I come. Oh, what different sacrifices.

What a different work. That the eternal, glorious, infinite, God the Son assured for sinners when every other means were rejected as useless.

[7 : 24] Then said I, now I come. Blessed people for whom he said this. And he knew those that were his.

He loved them. I wonder if he looked upon some of us here. All those sacrifices are no good at all.

Lo, I come. In the volume of the book it is written of me. I delight to do thy will. Oh, my God.

As the love of the Father and the love of the Son and the love of the eternal Spirit is to take those very things that the Lord Jesus had in his fullness and the work, the complete work of which he was the author in salvation and work that work in the hearts of his people and make them fit who would have fitted themselves for hell fit for heaven and he lives to take them safely there.

Having, therefore, brethren, a boldness to enter into the holiest by the blood of Jesus. It seems too good.

[9 : 01] But then, you see, that little word, therefore, in the 19th verse, having, therefore, there's a reason for it. There's a ground of boldness.

And that, therefore, is what we have referred to the coming of the Lord Jesus to do the will of God.

Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus, the blood of Jesus does not only intend that fluid that flowed from his sacred side.

The blood of Jesus is his infinite virtue of the whole of his portion. and the efficacy and all-sufficiency of the work that he did.

It is virtue. having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus is not an out-of-court worshiper.

[10 : 39] It is to enter right into the holiest. And you see that in the case of Job.

He said, I would come even unto his feet. It is at the throne of grace.

I would seek unto God. Unto God would I commit my cause. and you won't be content to stand afire.

You won't be content with just externals, though they may be correct in religion.

You won't be content with sound doctrines, although we must have sound doctrines, and we'll have them, if the Holy Ghost is our teacher.

[11 : 49] What will you want? You will want and need, and if you are the Lord, you will receive himself, in whom is the fullness of salvation, salvation, and everything that constitutes salvation, and a finished work that is salvation, and a work that the Holy Ghost will work in his people, is the work and the merit of it, wrought out in his people, that he wrought out when he condescended to take human nature, he couldn't have walked it out without human nature, having therefore brethren boldness to enter into the holiest by the blood of

Jesus, have you ever felt as a poor sinner with nothing, nothing but sin in you, nothing but death, and yet has there been wrought that in you at times, oh, that you could possess him, oh, that he would fill your heart, oh, that his precious blood would blot out your sins, oh, that you could really partake of him, ever part of him, be one with him, complete in him, and accepted in him, having therefore boldness to enter into the holiest by the blood of Jesus, there's a way there, by a new and living way, which he had consecrated for us, through the veil, that is to say, his flesh, now, and this living way is exactly that, as in all simplicity we have in the gospel,

I am the way, the truth, and the life, we have to look into ourselves to find that which can only be found in him, by a new and living way, the old way was the dead way, dead beasts, he was dead, and because he could do nothing, it aggravated the case, and solemn that is for those that are still under the law, the role is, they depend upon that which can never take away sins, every psalmist service, it must be, if we had special annual service, to remember sins, but all the blessedness of this, thy sins, their sins and iniquities will I remember no more, now, now where remission of these is, there is no more offering for sin, it's finished, there are no sacrifices now, there are no priests, there's an ignorance of priests,

I wonder when they read that chapter what they think of themselves, the priests should have finished, the Lord Jesus was the way, he was the way in himself, he went, he consecrated it by walking through it, by fulfilling every item of the law, and satisfying the holiness of God, by a new and living way, not the old and dead way, but a living way, a living Christ, and the way came, he made a way, a body as thou prepared me, and the way by a new and living way, which he had consecrated for us through the bayon, that is to say, his flesh.

And this, of course, was his humanity, God is a spirit, that he condescended to be made flesh, but he did not cease to be what he was.

[17 : 40] He didn't lessen the glory of his divine person by partaking of human nature, he didn't lessen anything.

And what a glorious high priest he is. In the fourth chapter of this epistle, we see that that is a reason of boldness.

Seeing then, 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 a high priest which cannot be touched with the feeling of their infirmities, but was in four points, tempted like as we are, yet without sin, let us therefore, therefore, all the importance of these many therefore, there's a reason for it, there's a way made for it, which gives these people a right, why, my friends, perhaps you would be astonished if I should say to you that you will have a right to heaven, you have a right to go to heaven, and it's in this chapter, the Lord had satisfied the law, he'd honored his father, and every one of the sins of every one of his people were imputed unto him, and he has forgotten them, thy sins and thine iniquities will I remember no more, and he's a great high priest in heaven now, having finished the work that his father gave him to do, and he had to do it in human nature, but oh,

I cannot help, well, I won't, wouldn't try to help, repeating, one of the greatest doctrines in the scripture is the incarnation of God's dear son, real humanity, his virgin birth is a foundation which nothing can shake, and that he should come so that sinners can have union with him and partake of him and become related to him, oh, the mystery and mercy of him, having having therefore, brethren, boldness to enter into the holiest by the blood of

Jesus, by a new and living way, which he hath consecrated for us, oh, that is a sacred expression, he's a living way, which he hath consecrated for us, he's walked it, he's cast it up, he wasn't there, he is the way, he is the way, by doing the will of his father, he is the way, of I've seen being imputed unto him, he is the way, because of God, he's made unto his people, wisdom, righteousness, sanctification, and redemption, he is the way, because he has been made perfect through sufferings, all the mystery of that, he who we cannot express his being, and yet he was made perfect, he who is perfect, perfect in such a way that we can never express, yet he was made perfect by the things which he suffered, it wasn't that his person was made perfect, that always was, it isn't that his humanity was made perfect, but his mediation, the work that saved his people was perfect, and that perfection was obtained first by who he was, the king, if Gabriel had come, the highest angel, would be nothing whatever, no better than a dead beast, oh, the glory of Christ,

[23 : 37] I wish I could speak of it, having therefore brethren boldness to enter into the holiest by the blood of Jesus, the merit of Jesus, the love of the Lord Jesus, by a new and living way which he had consecrated or cast up for us, a holy way, he was consecrating that way at the very beginning in the manger, and everything he condescended to suffer and become, there is one God and one mediator between God and men, the man, the man, how he denies to call himself the son of man until he gets to the 14th chapter of John, you'll hear nothing then of God his father, and his people's father,

I go to my God and your God, my father, your father, by a new and living way which he had consecrated for us through the veil, that is to say his flesh, and having an high priest over the house of God, the work, the duty of a high priest is to offer sacrifices, and he is the only high priest, he's offered one sacrifice forever, only one, and by that one sacrifice, he has sanctified, he has perfected forever, them that are sanctified, only once, you read through the fifth chapter to Romans, and see how that once is repeated, once, once, because everything that he does is eternal, never needs to do a thing twice.

Whom once he loves, he never leaves, but loves him to the end. Yes, an High Priest over the house of God, under this great peace of God, under this great peace of God, under this great high priest, he offered himself as it is in the ninth chapter, the 14th verse.

How much more shall the blood of Christ, who through the eternal spirit, offered himself without spot to God, purge all conscience from the Lord, purge all conscience from dead works, to serve as a living God.

Oh, my friends, that was made much to me. Although I feel myself such, I ought not to refer to myself.

[27 : 54] But how much more shall the blood of Christ, who through the eternal spirit, offer himself? Not the world and everything that's in it, and this gold that shines in people's eyes, and that killing one another for it, violence, robbery, armed robbery.

Oh, the, what the world call the best things, are nothing but dung, and not a better looking world for use for it.

I don't like people changing what look rude words, to something better at all. We turn them but dung, that we might win Christ, and be found in him.

How much more.

And my friends, if, if we're interested in this covenant, in this covenant God, in the blood of the Lord Jesus, we can use these three words for everything.

[29 : 18] How much more. Where will you look? Look at self. Do we know ourselves? Have we ever seen ourselves without Christ?

Oh, the hideous soul. The chief of sinners. Wounds, bruises, putrefying sores from head to foot.

And that's not just an illustration. We are corrupt. And it will be seen in the grave.

Perhaps some of you think that this is, a very, a, a, a nauseous thing to speak of. But I'm going to.

A corpse that is laid in the grave until it is corrupt. Is the result of sin.

[30 : 28] It's not a type. Of the corruption of sin. It is. There is sin in this corruption.

Through the fall. In the day they weeped thereof, they shall die. For. But how much more.

Yes, look at the grave. And the corruption of it. But how much more. Who shall change your vile body.

And fashion it like unto his glorious body. How much more then in looking at the worst thing you have seen. Look at your trials.

Look at everything. Look at the state of the world. But when you come to the gospel. The gospel.

[31 : 28] When you come into contact with the Lord Jesus by the spirit. You can look at anything. And see him. And say. Oh much more.

Even in your sufferings. If you have fellowship with him and his sufferings. You say. Oh much more.

When you survey the wondrous cross. On which the Prince of Glory died. The Holy. The Holy. The Holy.

Having an high priest over the house of God. Let us draw near. With a true heart. This exhortation.

There is many of these letters. In the Hebrews. And Paul takes himself along with these saints.

[32 : 38] Let us. On the strength. Of what has gone before. Seeing there is a new and living way to go by.

Let us draw near. Let us draw near. With a true heart. With a true heart. Anything but a true heart is a hypocrite.

A true heart is one that has the truth in it. That has the truth in it. The Lord Jesus is the truth. It is a very solemn thing to draw near. Without a true heart.

With a false heart. Hypocritical heart. You may pray. And deprecate sin. With all the language you can. Not have a true heart.

A true heart. A true heart. You may pray. And deprecate sin. With all the language you can. Not have a true heart.

[33 : 46] For your very nature. For your very nature not being changed. And you know very well you're going to do the same sins. That you're crying out again. A true heart.

A true heart. A true heart. Oh the only Lord can give it to us. Is a new heart. Is that heart that the psalmist prayed for.

Create in me a clean heart. Oh God. Is the same heart that the Lord promised in one of the psalms.

In one of the minor prophets. I will give them a new. I'll put a new heart within you.

And put my spirit within you. To think that this can be done. Done by God. By the spirit. In people's hearts.

[34 : 50] Individuals. Oh it's a great thing. To be a child of God. Ah. It's an anxious thought.

A very anxious thought to me. And if you read the scriptures as these. And say to yourself. Well really. It's too strong.

It's too high. It's a mistake. I understand it. I know it for myself. But my friends. When you come to it.

You look at each point. That we have feebly tried to trace out. Make a prayer of it. I say. If you haven't got it. If you feel you've never come.

To the holiest. By the blood of Jesus. And if you feel. That you have not. Full assurance of faith. Or your heart sprinkled from an evil conscience.

[35 : 50] And nor your body is washed with pure water. Do you want it? Would you do everything for it? To be made complete in Christ. Completing his holiness. Completing his righteousness.

And accepting. And accepting. And accepting. And accepting. For the truth. And accepting.

For the truth. For the truth. For the truth. For the truth. For the truth. Accepted.

Accepted. Because he's accepted. Oh. Accepted. And acceptable. Was the person.

And work of the Lord Jesus Christ. Acceptable to his father. And to my mind. That was shown. In the third chapter. Of.

[36 : 49] Uh. Uh. Uh. One of the epistles. Um. Um. Third chapter.

Um. Um. Um. Um. Um.

Um. Um. My memory's gone. But still, let us come back.

And if you feel they're too deep and too high, would you have them if you could? Or would you shut the Bible and say, well, this is beyond me altogether.

I never believe. Oh, the very essence of heaven is in them. Pray, friends.

[38 : 12] Pray on each point. Take the Bible to the Lord. I've had to do it. I've taken that 51st Psalm to the Lord and gone through it and asked him to do everything in that Psalm in my soul.

Erd your case through all unfitness. Let us show it out. Let us hold past the profession of our faith without wavering.

For he is faithful. That promise. Hold past our faith. There are many things that would move you from your faith if they could.

But if you have the faith of God's elect, nothing can move it. It's one of the graces of the Spirit. It's immovable. You won't want it if you get to heaven.

You will see him as he is. You will have done with hope when you get to heaven. Or you will have gone to the object of hope.

[39 : 39] You will have done with hope.

Almighty power. It's the next powerful thing to the kingdom of heaven.

But everything in Christ, everything that he has done, all that he is in his person, and all the merit of his coming, and what he brought with heaven, and has taken it back to heaven to give back to his people, he has received gifts for men.

All is greater than the kingdom of the devil. All is greater than the kingdom of the devil. All is greater than the kingdom of the devil. Well, I must leave it.

My little strength's gone. May the Lord lead us in this way. May we find him.

[41 : 19] Ask, and it shall be given you. He didn't say what you'd ask for. It's a good thing it doesn't.

Or else, perhaps, you would feel that you would never ask for what is intended to be given. But the Lord himself said, If thou shalt ask anything, anything, in my name, I will do it.

Thank you. Thank you. Thank you.