

Hebrews (Quality: Good, Incomplete)

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 24 October 1982

Preacher: Dobell, C Clement (1916-1984)

[0 : 00] Depending entirely on the help of the Lord, we'll turn to the epistle of Paul to the Hebrews, the 10th chapter and the 20th verse.

The epistle of Paul to the Hebrews, the 10th chapter and the 20th verse. By a new and living way, which he hath consecrated for us through the veil, that is to say, his flesh.

By a new and living way, which he hath consecrated for us through the veil, that is to say, his flesh.

This morning we read the second chapter of the epistle of Paul to the Ephesians, and we feebly spoke from those words which are in the first verse of that blessed chapter.

And you hath he quickened who were dead in trespasses and sin. And we said, this being an anniversary service, we look back over the way the Lord has led us, both in providence and grace, even in our own souls, in the church, in the denomination and in the land.

[1 : 28] And it was good if we could look back to a time when we were dead in trespasses and sins, but the Lord called us by his grace.

There was a calling out of the world, separate him from it. And if, my friends, the Lord begins his work of grace in your heart, he'll begin against the will of your flesh.

Your flesh will not like that way. If God begins. Many take up a religion, a religion in the head, it pleases the flesh. But if God begins, my friends, it won't please your flesh, because he as I come out from among them and be ye separate.

There will be a separation from the world and the things of the world. If you can live in the world, live as the world live, what evidence is there of grace?

Because we find that in this text it says, by a new and living way. When Christ is revealed, as we said this morning, as the hope of your salvation, then, my friends, you're no longer your own.

[2 : 47] You're bought with a price. And being bought with a price is a new and living way. A way that is not in accordance with your flesh.

No. It's in accordance with that conformity to Christ's image. And firstly, if I'm helped, and I can only preach if I'm helped, we want to really come into the pathway as to why Christ is the only hope of our salvation.

It may be that someone in the world might say, well, why is Christ your hope? Well, you would know why Christ was your hope, because if he's been revealed, you've laid hold on him by faith.

But why is Christ the only saviour? We read in that chapter of the types and shadows under the law, my friends.

And firstly, we spoke this morning of that soul that tries to keep to the law of God, but finds he fails in everything.

[4 : 14] Now, there's no heaven through the law. The law condemns. And there's one point that is worthy of notice, and that is that Moses never went into the land of Canaan literally.

That was a type and a shadow that the law can never present a soul wholly before God. It condemns only.

Now, Moses was not permitted to enter Canaan. Why? Because he had sinned. He did not sanctify God as he should have done, and yet he was the meekest man upon the earth.

His force had not abated. Why hadn't his force abated? Because the force of the law never abates, my friend. It's always the same power.

Do and live. Do and live. And Moses then could not enter into Canaan. The law could not take a soul into Canaan, and he was used of God to give the law.

[5 : 32] But what did God do? He took him up onto that mound. God buried him. Nobody ever found his grave. Now, Moses went to heaven, of course, but he couldn't enter into, literally into the land of Canaan.

But Joshua, representing Christ, was raised up to lead his people into the land of Canaan.

Only a type and a shadow. But, my friends, this heavenly Joshua is the only one that can lead us all into eternal glory.

Now, why? We read, do we not, in Corinthians, that the first Adam was a living soul.

The second Adam was a quickening spirit. And you hath he quickened who were dead in trespasses and in sins.

[6 : 37] We find, my friends, that the types and shadows under the ceremonial law so clearly portray Christ.

But they cannot enter in to salvation in and of themselves.

Christ, my friends, if you read in the Old Testament, you'll find that the Trinity is called under different names, the Mighty God.

We hear Abraham speaking of the Mighty God. And he's called under various names. But when you come to the eighth chapter of Isaiah, you'll find there, my friends, that Christ is spoken of under a new name.

And there it is clear that this is something that had never been prophesied fully in the same way as Isaiah was able to prophesy it before.

[8 : 05] And we read that there he is called Emmanuel. There will be one raised up and his name shall be called Emmanuel.

And there we see, my friends, a new why, a new and living why, because Emmanuel is described in the gospel according to St.

Matthew as God with us. Now, this hadn't been known before. God was with his people. He was with Moses. He was with Abraham.

He was with Isaac. But there was going to be one raised up, my friends, who would be in us. And we would be in him if we were living people.

And we read also that his name shall be called Wonderful, a Counselor, the Mighty God, the Everlasting Father, the Prince of Peace.

[9 : 13] This was the Saviour that was coming into the world. This was the only Saviour, and this is our only Saviour. and if we are looking anywhere else, we shall come down to death and be on a sandy foundation.

Wonderful, Counselor, the Mighty God, the Everlasting Father. Now, this is Christ, but this is Christ in his divinity, but Christ was to come in his humanity.

Oh, some say that the Godhead come down from heaven, but no, my friends, the Godhead didn't come down from heaven. The Godhead came through the seed of Abraham.

And I believe, my friends, and I believe it until God shows me different, and that is this, that Christ was born of the seed of Abraham.

that seed was taken and planted in the womb, and Mary conceived, it was in the same way as any other child is born, but the Holy Ghost overshadowed it all, and he was a perfect man.

[10 : 47] And so he came in the flesh, why did he come in the flesh? To cleanse, my friends, our birth in sin. Otherwise there would be no cleansing.

How could any cleanse their birth in sin unless they walk through it? Holy and pure, a sacrifice without spot and without blemish?

How could he burn? But he came in the flesh, born of the seed through the loins of Abraham, David, and right down to Joseph, my friend.

Born of a woman, he humbled himself to be contracted to a spunk, but he was born. He forsook of Mary's substance without sin.

There, my friends, is unity. Where is there a greater unity than with a child and her babe in the womb?

[11 : 58] Where is there a greater unity? There is a togetherness. They are one and Christ by coming in the flesh became one to his people.

No other way. This is the new and living way. This isn't the way of types and shadows, my friend. This is a way where Christ enters into the heart and he's one with his people.

Why? Oh, do we know anything of him? Oh, we read that hymn 234 this morning. But my friends, there is a unity.

This is a unity between God and his people that cannot be broken. It cannot be broken. And this is the way Christ came to save his people.

Now, no types and shadows were of any good, my friends. they could only portray what would come. Yes.

[13 : 05] And Isaiah saw it, and his name shall be called Emmanuel, God with us. Yet the Jews had looked for the coming of Christ.

They looked for him in the very way that he came. But he didn't come as a king. He didn't come to deliver them in the providences. He came despised and rejected.

of men, a man of sorrows and acquainted with grief. Yet, my friends, he came to bring unity. What between?

Between man and God. And where was the unity between man and God? Christ in his humanity, in unity with his people, but in his divinity, in unity with God in heaven, and therefore there is man, the child of God, quickened, and you hath he quickened, who were dead in trespasses and sins, quickened through Christ's humanity, being tied to his divinity, and his divinity being in the blessed trinity, and one with the Father.

there, my friends, is a child of God's hope. Is it yours? If this is being a hope, my friends, it cannot fail, because it's grounded and settled in the very trinity of God.

[14 : 42] It's something that brings assurance in the soul when realized. God's love. And further, my friends, the types and shadows we read of, and it says there regarding that tabernacle.

That tabernacle was, again, in the ceremonial law, was given by God as, we would say, a type of Christ that was to follow.

Now, if we look at that tabernacle, first of all, it had an outer court which was not covered. And then, there was, as we read here, the tabernacle.

And mark it, my friends, the door to the outer court, and the door to the tabernacle, and the door, or the veil, to the holiest of holies, was all facing east.

Like that. You know, when Sodom, when Lot left Abraham, he pitched his tent towards Sodom.

[16 : 11] He went eastward. and if you read in the scriptures, everything that comes from the east, or everything that goes eastward, rather, goes away from God.

Sodom, Lot, when he pitched his tent towards Sodom, he went away from God. Oh, sinner, have you pitched your tent towards Sodom?

If you have, you'll soon be in it. Yes, Lot was. He was soon in Sodom. Oh, what a solemn thing when we're left to pitch our tent towards Sodom, my friend.

Sometimes God's people are left to it, Lot was. But how soon he was there, my friend, he couldn't control. He thought he could look at it, enjoy the pleasure of seeing it, but he didn't think he'd enter into it, but it wasn't long before he was in Sodom.

He went eastward. Well, that sanctuary, my friends, all the doors were at the east. As God's people went into the outer court, they went westward.

[17 : 20] When they went into the tabernacle, they went westward. Well, there was the outer court, there was the altar for the sacrifice, there was the place for the cleansing of the priests, then you went in the door of the tabernacle.

It tells us here what was there. There was the candlestick and the table and the showbread, which was called the sanctuary.

And that tabernacle was divided into two by a veil, a very expensive, elaborate veil. And the west side of that was the holiest of holies, where none but the priest could enter.

And as the priest entered once a year, he could only enter with blood, and that not only for the people, but also for himself.

But in that holiest of holies, my friends, there was the Ark of the Covenant, and in the Ark of the Covenant, there was the Book of the Law, there was Aaron's rod that budded, and there was the pot with manna.

[18 : 44] Now, my friends, over the Ark was the mercy seat, and over the mercy seat was the cherubims of glory.

Now, let us first notice, my friends, that the Ark was two and a half cubits long, one and a half cubits wide, and one and a half cubits high.

But the mercy seat was exactly the same size. There we see Christ in all his power to save.

It was the same size, my friends. Under the mercy seat was the Book of the Law. Christ covered it.

And so, as he came in the flesh, being his humanity and his divinity, there, my friends, is a union.

[19 : 52] There, when that veil was rent in twain at his death, my friends, made the way to the mercy seat in Christ. There is the reason why the sinner is drawn by faith to Christ, because he's the only Savior.

The mercy seat covered the law, and so the law couldn't touch, because the cherubims were over the top. Now, Christ sits at the right hand of the Father, interceding for his people.

The cherubims showed the glory of God, and his power, and his might, but the mercy seat was between.

Christ, coming in the flesh, is between, my friends, he's between. the book of the law, he's between. Aaron's rod, the budded, what did that show?

The judgments of God, both to his people and to the wicked. But the mercy seat overshadows God's people, even from the judgments and chastening hand of God.

[21 : 15] There was the pot of manna, God's wife, that he fed his people in the wilderness, my friends, and the mercy seat overshadows all your providences, everyone.

This is Christ. This is the saviour of the world. This is the one that is called wonderful, counsellor, the mighty God, the everlasting father, the prince of peace.

This is the saviour. Or do we know him? Have we had a view of Christ by faith? Sinner, you don't realise until you go along in your pathway the value of it.

the value of knowing Christ in the heart, the hope of the Lord. Well, my friends, he came then in his humanity.

Now let me go a little farther. Why is Christ their only saviour? Christ came in the flesh, we have said.

[22 : 29] He came in the flesh, my friends, to bear the sins of his people. How did he bear the sins of his people?

Remembering first this, that your sin, my sin, out of Christ, will bring an eternal judgement of God.

An eternal judgement, oh, eternity, tremendous thing, is it not, in our hearts sometimes. My friends, can you imagine, wrong word, really imagine, can you contemplate eternity?

You that are younger, can you ever enter into eternity? We can say forever and ever, but it doesn't get very far, no.

We can't even contemplate eternity because judgement against sin, from my sin, for your sin, out of Christ, are eternal judgements ever and ever.

[23 : 36] Now, these judgments for the whole remnant were laid upon Christ. Now, let us first look, my friends, before the world began, before the stars were made, before the earth was formed, there was a people set apart as God's elect people, they were set apart before time began, and Christ contracted to save them from their sins.

Now, this people only will get to heaven, yes. oh, you're coming through that door, my friends, I used to cavil against election, and perhaps some of you that are younger here do, and I used to say God was most unfair.

I went to chapel, I was born of godly parents, I read the word of God, yet I got no hope of going to heaven if I wasn't in the everlasting covenant, and it seemed as though our pastor would preach it every Sabbath time, and I began to cavil about this, this was most unfair of God, and until shown different, but now my, friends, after 40 years in the wilderness, I bless him more than ever for that doctrine of election, for if he had never chosen me, I should have never chosen him, would you?

I would have never chosen him, and if he hadn't chosen me in that covenant, where I can't fall out, my friends, where should we have been? With all our sins and all our wretchedness, why, what hope would there have been for us?

But, you say, there's an everlasting covenant. The world cavil at this before anything else. Professors will not believe it, do not want to believe it, but a child of God, he rebels against it perhaps early in life, but my friends, as you go along in your pathway, you'll find that you'll embrace this covenant with all your heart, and you'll say, what a blessing it is that God chose a people before the world began.

[26 : 09] Some of you that are younger might say, well, what hope have we got? We might do as we list. Well, if you do as you list, you might never be called back.

No, you may be left to go. The desire of your heart, if God deals with you, will be this, Lord, I believe thy servant says there's an everlasting covenant.

Am I one in it? And you'll want to know if your names are written amongst the redeemed. And if you come in there, then, my friends, there'll be a time when you'll see your name written there. Anyhow, there is that people that were redeemed by Christ's precious blood. One people. And the scripture bears it out. Job says, all my iniquities were sewn up in a bag, or was to that effect.

[27 : 18] And that's just what God did, my friend. He sewed up all the iniquities of his people before the world began in a bag and laid them upon Christ.

And how did he lay them upon Christ? When Christ came into the world, my friends, he came, as we have said, as a babe. He knows the sins of a babe, one moment old, one week old, one year old, five years old, ten years old, twenty years old, thirty years old.

He knows the sins of all his people. Why? Because he was tempted with them. Every sin. There's not a pathway of God's elect that he hasn't walked, that he's been tempted with that sin.

Oh, sinner, you might say, but I'm in a place where surely nobody else has ever been, but Christ has been there, my friends. Yes, he went there in its temptation, but he never fell under it.

There's no sin in temptation. It's when we fall under temptation that there's a sin, but Christ never fell. But he was tempted.

[28 : 42] But every temptation God laid upon him as his sin. And so he was made sin for us.

Oh, here is the weight then. He grew in wisdom and stature. In wisdom and stature in his divinity as God gave it to him in the flesh.

But he grew in wisdom and stature in bearing the sins of his people. Can we not see why Christ from his birth looked to his death?

And he carried those sins, my friends, through till death. They got heavier. Why? Because he carried every sin from his birth.

And so, my friends, all the sins of the elect were laid upon him in this way. And he carried them. And he carried them down to the grave.

[29 : 49] Yes, there he carried them. Now, my friends, some would say that through what it reads in the scriptures, and I think it's in the Acts of the Apostles regarding Christ entering into hell.

And some say that Christ actually entered into hell. Christ didn't enter into hell, my friends. No. We read of that hell there in the Acts of the Apostles.

But, my friends, what was the hell that Christ entered into? How Christ was brought to suffering, was he not?

And if you read Peter, the pathway of a child of God is a suffering pathway, following a despised Nazarene. Christ came down to death to the garden of Gethsemane.

No one could follow in that pathway. He went alone. But as he entered into that pathway, look at the garden of Gethsemane, my friends, there was the weight of his people's sins laid upon him.

[31 : 16] He came to the judgment hall, there, my friends, he was scourged for his people's sins. And the weight of his people's sins became heavier and heavier because it was continually laid upon him.

But there came a place, my friends, where he says, my God, my God, why hast thou forsaken me?

There, my friends, God left him, his divinity, left him in his humanity for three hours and there was darkness over the earth.

Now, here, my friends, Christ bore. It was a hell to him because he'd been one with the Father, the only begotten Son of God.

He formed the earth with the Father, but when it was formed, he had dwelt with the Father in heaven. And now, my friends, he was left alone in his divinity.

[32 : 35] Oh, who would not call it a hell? Christ left of his Father. And here was Christ, my friends, left to bear the sins of his people.

And, you know, another point that definitely states, that Christ did not enter into hell, was this?

not hell as we know or as we understand hell. No. He said to that thief that hung upon the cross, he said, this day thou shalt be with me in paradise.

Oh, when the soul, my friends, leaves the body of a child of God, it goes to heaven straight away to await that new body, that resurrection, that first resurrection.

And so Christ entered there into this, the last three hours of his life. When he died, the veil of the temple was rent in twain and there Christ made a way for the sinner where to the mercy see, to plead this redeemer, this sure salvation because God overshadows the mercy seat and there is peace.

[34 : 10] The last him, peace by his cross as Jesus made, yes. There he made peace through that rampale.

This is the new and living way. The other was types and shadows and God leads his people into this new and living way.

What is it? Christ becomes more and more precious in your pathway. What is Christ doing? Oh, what can we say in our own souls?

What could we say if asked the question? Would you say he is my all? Well, the soul that's brought to see his salvation in Christ, to see what he's been saved from, to realise what Christ suffered on his behalf.

My friends, here say he's a precious redeemer. Now, you know, the varless sinner out of hell that lives to feel his need is welcome to the throne of grace, the saviour's blood to plead, or is there a soul here that is amongst the valleys?

[35 : 30] Well, you can plead merit this precious redeemer. He's walked the pathway, he preached the gospel, he knows all ministers' trials, he knows all their dark places, my friends, he's entered into them, he's come before, and he's purged the pathway that we might be presented holy and without lying before him in the day of death.

This is the saviour, oh he's no mean saviour, my friend, no, no, this is the new and living way which is consecrated, it's a new and living way which he hath consecrated or made new, it's a new way, Isaiah saw a new way, he'd looked at the types and the shadows, he'd looked at the law, he'd looked at the sacrifices, but you see, this was a new way, a way whereby Christ was coming in human flesh and Christ was not only the sacrifice, he was a sacrifice for his people, but he was also the altar.

What was the altar? The altar was his divinity and the sacrifice was offered on it, my friend, and it was accepted of God. Oh, what a blessing.

My friends, there is no other hope, my young friends, there's no hope in all other religions, they come short, you'll fall short, if you believe them, there's only hope in Christ, that's all.

And further than this, there is no limits to the power of this precious blood that was shed, he was a lamb, without spot, and without blemish, and when he shed his blood, it purifies the valleys of sinners, yes, the valleys.

[37 : 56] Let me say this, that it only purifies sinners, that's all, sinners. Christ says that he came into the world not to call the righteous, but sinners to repentance.

Now a child of God often feels that he's too great a sinner for Christ to pardon, but that, my friends, is not even in conformity to the scripture.

Doesn't conform with it. Christ came to save sinners, and it's only those that are brought to know their sin, that's all.

the greater the sinner, the more your prize, a precious redeemer. Oh, there's no sinner to file for Christ.

And we are brought to realize it, and I've been brought to realize it in my own pathway, and I've had to say this, and I've said it to my people, that if the Lord fulfill my exercise, I shall see souls brought into my chapel.

[39 : 16] I believe they'll come into that gallery, I shall know them, although I don't know when they come in, and I don't mind where they be, my friends, or what they be, I don't mind at all.

I can tell them one thing, say, what's there? They're not so far, there's a man in the pulpit. God shows us their sin, and if he's going to build you up, he is a people, he'll first show you what you are.

When he's shown you what you are, then you'll receive those from outside. You'll see there, that Christ's salvation is to the uttermost sinner.

God, because you are an uttermost sinner, so more. And so, then this precious blood, this is how Christ came, my friends, this is the unity, this is the divinity of Christ, this is why man, why he can say, and who is my mother, and look all around to his brethren, and he can say, these, my brethren, are my, these all around me, are my mother, my father, my sister, and my brother.

Yes, yes, Christ, then came to save the people. His salvation is sure, because it's in his divinity.

[40 : 56] His divinity is united with his father in the trinity. So, there can be no failing, my friends, no.

No wonder Isaiah said, his name should be called Wonderful, Hensala, the mighty God, the everlasting father, the prince of peace.

Well, his name should be called Emmanuel, God with us. Now, this is how God is made, or rather, how a sinner can come to peace with God through this precious Christ.

He is made to peace. He has taken down that veil, that separating wall, and a sinner can enjoy the blessings in Christ Jesus and peace with God.

Oh, hell, we need that peace with God. We've all got to make peace with God before we die. There's no peace with God after we die, and as a tree falls, so shall it lie, and there is no hope to those that go down into the pit, my friends.

[42 : 22] We've got to make our peace with God. You can only make your peace with God through this precious Redeemer, that's all. Above of what is he to us, has he been revealed, can we say that we are in this new and living way, a new happy quicken, who were dead in trespasses and sins.

Well, what is Christ, what is his value? What do we think of him? What think he of Christ is the test? That is the test.

Now, Peter knew it. Did he not? Christ said, but whom say ye that I am? Peter said, thou art the Christ, the Son of the Living God.

Have you ever been able to say thou art the Christ, the Son of the Living God? Have you ever come to the place of Nathaniel and been, I think he was, and been able to say, my Lord and my God.

Have you come there? It's a blessed place to come to. Well, you can only come to it through the merits of Christ. My friends, there's no other why. No.

[43 : 42] Man outside of Christ is an enemy to God, and God is also his enemy. And with all solemnity, I would say, that God can't save us all but through Christ.

No. There's no other way, my friends. We read that all sacrifices, we read in there, in that chapter, and nothing is purged but with blood.

It's the blood of our dear Redeemer that cleanses from sin. David knew it when he said, purge me with wisdom, and I shall be clean.

Wash me, and I shall be whiter than snow. Oh, is that your desire, my friends? This is the desire of a living soul from time to time.

Purge me with his applause, and I shall be clean. Wash me, and I shall be whiter than snow. Well, if we are to come to that washing, we are to come to that blessed cross, and if the Lord helped tonight, we would enter into the pathway of a child of God that's laid hold on Christ as his saviour.

[45 : 18] But we have pointed out why Christ is the saviour, his power, his might. It can never fail. No, you might get in dark places, or you might give up everything for loss, but if this saviour is your hope for eternity, he'll never die on you.

God. Amen.