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GOSPEL STANDARD BAPTISTS

Sermon preached by Mr. F. L. Gosden, at "Galeed" Chapel,  
Brighton. Sunday morning 9th October 1966

"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 an 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."

Hebrews 10 v.19-22.

You may perhaps wonder what connexion there is between the text and the Psalms, but these two chapters, 9 and 10 of the Hebrews would have no meaning nor any place if it were not for sinners; and if that 51st Psalm has no place in your experience, it may have in your memory, but if that 51st Psalm has no place in your experience, as yet your religion is useless, it is not the work of the Holy Ghost.

The quintessence of the Gospel contained in these two chapters is in the 51st Psalm. "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus". This is spoken to great sinners, sinners such as David knew himself to be. He who said, "My iniquities like a heavy burden are too heavy for me...In my loins is a loathsome disease, my wounds stink and are corrupt because of my foolishness". That is the man that needs this Gospel revealed in this chapter, perhaps one of the richest parts of the Word of God, the Epistle to the Hebrews, which sets before us in the first place, the dignity, the glory of God's eternal Son, being the express image of His Father's Person, the brightness of His Father's glory. He Who thought it not robbery to be equal with God, coequal and co-eternal. Yet for the salvation of unworthy sinners He says, "Lo I come, to do Thy will, O my God".

"Having therefore brethren boldness". It is a wonderful thing to say to a self-condemned, self-destroyed, ruined sinner, but there is a ground for it and it is inside of this word 'Therefore'. "Having therefore, brethren, boldness". There is a ground for this boldness, and that ground is not in the sinner. We have every reason in ourselves for despair. We deserve nothing but eternal destruction and if we are under divine teaching we shall know it, and it is a mercy to know it. When you come to look at the remedy that is provided for sinners in this chapter, the ingredients of this remedy, it is not for those that have a mere scratch upon their consciences, it is for those who have a malignant disease, for those who feel with Isaiah, "From the sole of the foot to the crown of the head nought but wounds and bruises and putrifying sores". Are we sinners ?

"A sinner is a sacred thing,  
The Holy Ghost has made him so".

and you may depend upon it, the Holy Ghost's teaching will make sinners of us before ever we are made saints. I have sometimes said, and I feel that it will bear repetition, if a person cannot tell me how he was made a sinner, I do not want to know anything how he thinks he was made a saint. O conviction of sin is a mercy, conviction of sin is the beginning of salvation.

"Therefore,". What is then this ground of boldness ? we see it from the 10th verse particularly, "Then said I lo, I come, to do Thy will O God; He taketh away the first", that is, those weak laws, sacrifices that could never take away sins. Ah when you look at it you will be thankful that He took away the first, that He may establish the second. You want better sacrifices for your deep wounds, for your ruin, for your corruption. You will want a different sacrifice from that which was offered by the law, which could never reach the conscience. They were offered year by year continually, they never made the comers

thereunto perfect, never took away sin, and there it would have remained and there sin would have remained except for that voice, that voice, divine voice, "Lo, I come, to do Thy will, O God. He taketh away the first that He may establish the second, by the which will we are sanctified through the offering of the body of Jesus Christ once for all", that is, once for ever. He needed to do everything but once. The 7th chapter tells us why, "This Man, because He continueth ever". Because He is eternal, "Hath an unchanging Priesthood", therefore He needed to offer but one sacrifice because it has eternal validity, eternal virtue. This is the ground of boldness. "But this Man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God; for by one offering He hath perfected for ever them that are sanctified" "And their sins and their iniquities will I remember no more". No where remission of this is there is no more offering for sins. When the Lord Jesus offered Himself without spot to God then the whole of the sins of His people were remitted.

There are several expressions concerning the removal of sin; one place is "I have blotted out thy sins as a thick cloud". In another place the Lord Jesus is set forth as a propitiation for our sins. In this place it is the remission of sins. Very blessed expression, shows the completeness of redemption, but remission has a particular blessedness. Remission is to make a payment. You may get a bill from a creditor and you say that you will remit by return. You will pay the debt; and the Lord Jesus He made remission for sins, How? from the unsearchable riches that were in Him, not only the riches that were His as God, but the riches of grace that were His as a Mediator. The riches of His life, the completeness and satisfaction He rendered to the Holy law of God. This is the ground of boldness. It is all to be found in the dear Redeemer. It will make Him precious, "Unto you therefore, that believe", not that think, but believe, not believe nominally, but believe to the salvation of your souls. Believe in His Person by living faith. Believe that He came from God. Believe in His virgin birth. "Unto you therefore, that believe, He is precious". Precious in all that He has done in a way of salvation. And where He is thus precious you will enter into that word of Peter, "Whom having not seen ye love, in Whom, though now ye see Him not, yet believing ye rejoice with joy unspeakable and full of glory". O how the eye of David, with a burden of guilt upon his conscience, but a broken and contrite heart, had his eye upon this Redeemer! how you see him cleave unto Him though prostrate in the dust, and there was a boldness in it.

That precious Psalm is very suitable to the chapter that our text is in. He could not leave his sins alone. You notice in the 51st Psalm, the whole of it is in the first and second persons. He speaking to God, God speaking to him, there is no third person; and if the Lord deals with you it will be between your soul and God. "Wash me thoroughly from my iniquity and cleanse me from my sins". He did not say, wash me thoroughly, but wash me thoroughly. Have you ever felt it? Have you ever felt that you could be scrubbed outside and washed and washed outside, but it would not be enough, it is the inside, "Wash me thoroughly from mine iniquity, cleanse me from my sin, behold, I was shapen in iniquity and in sin did my Mother conceive me". He was taught that he was a sinner not only because he committed sin, but because of what he was. The root of sin was in his being, the dire contagion had filled his veins and spread the poison to the heart. Now that is the man that needs this Gospel, and that is the man to whom this chapter speaks, for whom the Lord Jesus gave His precious life.

"Having therefore", upon this ground, "brethren, boldness to enter into the holiest". Into the very holiest, and boldness to enter. This is not presumption, no, take a case or two of those who thus entered with boldness. The leper. He really had no right to come to Jesus at all; according to the law he should have put a covering over his upper lip and cried, unclean, unclean and warned people not to come near him. Have you ever been such a sinner as that? but O

faith anchored in the Person of the Redeemer, he knew Him, he ventured, came boldly. "Then came he and worshipped Him, kneeling and beseeching Him saying Lord, if Thou wilt Thou canst make me clean". The publican in the temple ventured upon the same ground. You might say, he did not look very bold, he was. He was so trembling that he smote upon his breast, could not lift up his eyes so much as to heaven, there was a boldness underneath my friends. His faith in God, "Be merciful to me a sinner", that is all the religion he had got, a mercy if we have as much. There are thousands of professing people who have not that much religion. They may have much ornamentation, much social activity, but that 51st Psalm takes us to the very root, to the very core, and if you are never brought there you will find that you will be weighed in the balances and found wanting. I believe that heaven is built upon an experience of hell.

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus". That is the ground, "The blood of Jesus". It does not mean only that liquid that flowed from His sacred, precious side, but the life was in the blood, it was His Person, it was His divinity, it was Emmanuel, God with us. It will make the Person of the Lord Jesus and His incarnation, His virgin birth, to be the foundation of our faith, and some of you will feel it to be so. There is no other foundation could sustain the weight of your sins, no other person that the law would have been satisfied with as a Substitute. O what a Person, the Lord Jesus! In various places we have this expressed: "But this Man". and the place we have referred to in the 7th chapter, "But this Man, because He continueth ever". Also in the 15th Luke, "This Man receiveth sinners", that is who He receives, sinners. He came to die for sinners and if you are not a sinner He did not come to die for you. "He came not to call the righteous, but sinners to repentance", and if you are not a sinner He did not come to call you. You will not be glad you are a sinner, but being convinced you are, it will make Christ precious to your soul and necessary.

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus". This is His cross, and the cross of Christ is something different to those that are saved, from what it is to those that perish. "The preaching of the cross is to them that perish foolishness, but to us who are saved it is the power of God". What is the cross of Christ to us? The cross of Christ embraces the whole of His Person and all His sufferings, His suffering life really, was a part of the cross. The reproaches and ignominy that He bore, the sufferings by which He was made perfect, the wrath of God that was in His bones like a fire, the curse that He endured that the blessings of Abraham might come to His people was a part of the cross. His agony in the garden of Gethsemane was a part of the cross, and it was His blood. This is the way that pardon comes to sinners and no other way. "Having therefore brethren, boldness to enter into the holiest, by the blood of Jesus, by a new and living way". The old way was done away with, the conclusion of the 8th chapter tells us that. "In that He saith, A new covenant, He hath made the first old. Now that which decayeth and waxeth old is ready to vanish away". But those Old Testament saints, they looked through these Levitical sacrifices and by faith beheld the glorious anti-type, so that they were but figures, shadows, examples of good things to come, but not the very image of those things, but they by faith saw the image. "Abraham rejoiced to see my day". He saw it, he saw it by faith and was glad. And that day was the coming of the Lord Jesus.

"By a new and living way". Something very blessed in that expression, "New and living". He said to His disciples, when Phillip said, "Lord we know not whither Thou goest and how can we know the way? Jesus said unto him, I am the way, the truth and the life". He is everything. He is the Shepherd, He is the door through which His sheep go. O it is a comfort and a strength to a poor sinner who has been emptied, who has been given to see the end of all perfection in himself. Who is given to know, that "In me, that is in my flesh, there

is no good thing. Who realise their utter hopeless and helpless-ness To have a revelation of this glorious Person, in Whom is everything that he can possibly need. Who has accomplished for sinners everything that will satisfy the law. Whose work is so complete and that completeness is to make His people complete in Christ. "Ye are complete in Him".

Well, it is "By a new and living way which He hath consecrated for us through the veil, that is to say, His flesh". In the preceding chapter we are told what that is. "For there was a tabernacle made, the first wherein was the candlestick, the table and the shewbread which is called the sanctuary, and after the ~~tabernacle~~ second veil, the tabernacle which is called the holiest of all". But the Lord Jesus became this new and living way which He hath consecrated for us. Very blessed this is. The consecration of that way to my mind shows us the blessedness and sacredness of the Person and work of the Lord Jesus from the manger, from His birth. The way at the beginning was sanctified by His virgin birth. It sanctified the whole way and everything that He did. It is very solemn that our modern scholars try to destroy the vital foundation of the Gospel. Hold fast to the eternal Sonship of the Lord Jesus Christ. All this would fall to the ground if He were not the eternal God, the eternal Son of the eternal Father. I feel that, not only because the Word of God declares it, but I feel it as a necessity in my souls salvation.. If I did not believe that I would have no more to do with the Bible at all, nor anything more to do with religion, it would not be worth it. O the glory of the eternal Person of God's dear Son and the mystery of the incarnation, that that eternal Person took into union, real union, human nature, that holy thing born of a virgin, so that in that human nature He could not only cast up, but become a new and living way to God.

Everything He touched, every word He spoke, every thought He thought, was holy, spotless. His humanity was impeccable and as such He was a Substitute for vile, corrupt, self-ruined sinners. O this sanctification! every step was holy. He came forth from the covenant of grace, as we tried on Friday to declare the decrees, to declare all that He was in the covenant of grace and in that covenant He was set up to be the foundation of all the counsels and purposes of God; and one thing was that He should take the same nature as those who should be redeemed who were given to Him by the Father, and He came to cast up, to become, to sanctify this new and living way from the manger to the cross, until He entered into heaven with His own blood, and became the blessed forerunner of His people.

"Who hath for us entered into that which is within the veil, whither our Forerunner hath for us entered, even Jesus", now you will feel at times the sacredness of this new and living way which is Christ, His Person and His work as it runs through the Word of God and as it is revealed in your soul. These things can never be learned, my friends. You can go to a college and study for 40 years, you would never learn them. "A Natural man cannot receive the things of the Spirit of God, they are foolishness unto him, neither can he know them, they are spiritually discerned".

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way". O do you feel an attraction to it? I believe David prayed for this when he said, and he came with an honest heart; "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, lead me in the way everlasting." Everything in it is everlasting, the everlasting way because it is the way of the everlasting God, the everlasting Gospel, everlasting redemption.

"New and living way" and those who are put there partake of the life by union to the Lord Jesus. If we have no union to Christ we are dead. How dead? in trespasses and in sins. O it comes to sinners! I am thankful for it. The most holy things, unspeakable, inexpressibly

holy and glorious, come down through this new and living way and reach the cesspool of iniquity, unspeakable vileness and corruption. It is a mystery, it is a mystery.

"Having therefore brethren, boldness to enter". O it will help us. I know there will be times when you will feel unfit to pray. I know it, too wicked to pray. look at yourself. especially it may be as in the case of David, he had broken his bones, he had covered himself with guilt and shame. It appears that it almost stopped his mouth because he said, "Open thou my lips and my mouth shall show forth Thy praise". A sight of self, a sense of guilt will shut the mouth. A sight of Christ, of His cross, of His precious blood, of His glorious righteousness will open it. Nothing else will.

"By a new and living way which He hath consecrated for us through the veil, that is to say His flesh". His sacred humanity. In that humanity He accomplished salvation. As you can trace it, or rather it is traced out by the Spirit in your own experience and soul. I have not the ability to express it but if you are led into this way everlasting, enter in by the door and partake of the life of Christ, and have a living faith, a living religion, you will find that He is this new and living way in all the institutions of the Church, divine institutions of the Gospel, you will feel it. This consecration, this holiness, the sacred influence of His Person, the virtue of His precious blood. This is a kingdom, this is a heavenly authority in the soul, and as you walk in this way so you will feel the influence of Christ in His grace permeating your soul, it will reach your affections, reach your heart and break it and create it a clean heart. It will reach you and all your powers by His control.

Have you ever felt to be in this new and living way in the appointed means of grace? As we try feebly to set it forth, have you ever felt the grace of God taking hold of you in a new and living way? In the 12th chapter the apostle says, "Ye are come unto mount Sion", I know eventually that will be heaven, but it is here, and this new and living way will bring you to it. "Ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem." Sometimes you get there, it will fill your heart with sacred awe, you will tremble and rejoice, you will feel the sanctifying influence of this new and living way in your soul, this new and living way in worship, this new and living way in the ordinances of His house, in the word of God, and in the preaching of the Gospel, and at the throne of grace, and when you are thus favoured you will say, I have come to it. Believe I remember just one or two occasions when I sat in a chapel pew and really felt, I have come to it. "Ye are come to mount Sion", that immovable, impregnable mount, to the city of the living God. You feel this new and living way in your heart. The very atmosphere of the place charged with the vitality of the merits of Christ in His gracious presence. "To the general assembly and church of the firstborn which are written in heaven, and to Jesus the Mediator of the new covenant and to the blood of sprinkling that speaketh better things than that of Abel," as Paul says. And you come to it every time the blessed Spirit mercifully takes of the things of Jesus and reveals them to you, gives an answer to that prayer, "O that Thou wouldest rend the heavens and come down, that the mountains might flow down at Thy presence".

Having therefore, brethren". In the margin it says liberty, having liberty to enter into the holiest by the blood of Jesus, but I like the text best myself. It is the same boldness that we have in the 4th chapter and for the same reason. "Seeing then that we have a Great High Priest that is passed into the heavens, Jesus the Son of God, let us hold fast the profession", let us therefore, it is the same therefore, because of that Great High Priest that is now exalted in heaven to represent His people there, to make intercession for them, "Let us therefore come boldly to the throne of grace". This needs humility to come like this. Humility is often very much misunderstood

pride is the most abominable when it is in mock humility. But here is a humble soul. I cannot help connecting the 51st Psalm with this chapter and with this text. O how boldly David did come in the 51st Psalm, no mock humility, when he confessed his sins he meant what he said, and so will you,

"And having an High Priest over the house of God". "We have such an High Priest" says Paul in the 8th chapter, in a way of victory. "Now of the things which we have spoken this is the sum, "We have such an High Priest", just such a High Priest that I have declared unto you, such an High Priest who continueth ever, an eternal High Priest; and where there is a Priest there must be a sacrifice to offer, and an altar upon which to offer it. Now those three things would be meaningless if there were no sins. He offered Himself, a spotless offering, holy, harmless, undefiled, separate from sinners. He offered Himself. For you who know your sinnership, for you who realise that in yourself, that is in your flesh there is no good thing, He offered Himself. That offering was a substitutionary offering. He offered Himself upon the altar of His humanity. O what a great High Priest He is !

So that a poor sinner, the worst of sinners, may come boldly upon the grounds of the righteousness, the finished work of the Lord Jesus Christ. "Come ye sinners".

"Having an High Priest over the house of God, let us draw near". David said, "It is good for me to draw near unto God". Good, because when a sinner draws near to God, he brings to that God everything that he is and he receives from that God in Christ all that he needs, all the holiness, sanctification, righteousness, wisdom, redemption, unsearchable riches. Good to draw near, good for a bankrupt to draw near to unsearchable riches, good for weakness to draw near to omnipotence, good for a filthy sinner to draw near to sanctification. Good for a poor lost sinner to draw near to a mighty Saviour. "Let us draw near". There is a new and living way, all the holiness that you need is in Him, all the life you need is in Him, all righteousness in Him.

Well, may the Lord make the word a blessing to the chief of sinners,

"Sinners are high in His esteem,  
And sinners highly value Him".

Amen.

(Transcribed verbatim and not edited  
for publication).