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Sermon Preached by Mr F. L. Gosden at Galeed Chapel, Brighton
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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. Heb. 10 v. 19-22

It is only sinners, *uttermost* sinners, that have any interest in this text and in this chapter. I could quite believe that there are some here who feel very far from boldness, but I would repeat that this chapter – these two chapters in particular – have no concern with any but the worst of sinners.

'Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus.' The ground of this boldness is blessedly set before us in these two chapters. But before this boldness, a sinner is to be brought to know himself under the solemn exercise of the law of God in his conscience, to know God to be "a consuming fire" (Heb. 12 v. 29). This preparation for the Gospel is essential. First of all, a knowledge of sin by the law; the action of the law by the Holy Ghost in reducing a sinner to universal death and destruction in himself, helpless and hopeless, having "his mouth in the dust, if so be there may be hope" (Lam. 3 v. 29).

There is a preparation for this boldness. A gracious confidence begins really when our *self*-confidence is destroyed. A good hope through grace is built upon a false hope being destroyed. When the Lord, by His Spirit, builds, He first of all clears the site and lays a sound foundation, not upon our rubbish, not upon human merit, but gives us to know and feel that "salvation is" *alone* "of the Lord" (Jon. 2 v. 9).

'Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus.' This will be good news to a sinner, because the ground of boldness is outside of himself. Had we to find anything to hope in, in ourselves, we would be in despair; and not only so: there is no hope in the law of God, for the law made nothing perfect. In that beautiful 9th chapter, some of you may have felt as you read it down, that nothing in the law, the moral law, the ceremonial law, could reach the conscience. All those sacrifices had to be repeated year by year. They could "never make the comers thereunto perfect" (v. 1), never take away sin; and as you are taught by the Spirit and His solemn convictions of what you are to the very core of your being, oh, how you will need that faith that the Old Testament saints had! They lived by faith which looked forward, a faith which looked *through* those shadows and patterns and types and figures. They could not live *upon* the shadows and types and figures; they looked beyond, as doubtless those bitten Israelites did in the wilderness when Moses was commanded to make a brazen serpent and lift it high (Ex. 21 v. 5-9). It was not the brazen serpent; it was what it pre-figured, and faith looked beyond. But those sacrifices could never take away sins, "neither by the blood of goats and calves" (ch. 9 v. 12), "but Christ, being come an High Priest of good things to come, by a greater and more perfect tabernacle not made with hands, that is to say, not of this building" (ch. 9 v. 11), so that this new boldness is by the Spirit bringing us into the truth, the simple truth, of that precious hymn:

*"Convince us of our sin,
Then lead to Jesus' blood;
And to our wondering view reveal
The secret love of God."*

(J Hart; Gadsby's 25)

Paul, preaching at Antioch, condenses this truth, and says to those first believers at Antioch, "Be it known unto you therefore" (and that 'therefore' has the same force – he had been speaking of the death and resurrection of the Lord Jesus Christ) – "Be it known unto you therefore, men and brethren, that through this Man is preached unto you the forgiveness of sins: and by Him all that believe are justified from all things from which ye could not be justified by the law of Moses. Oh, what a blessed sight to a poor condemned sinner, to see this blessed Man, and that "by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses" (Acts 13 v. 38-9)! It is this view, by faith, of Christ in all the virtue of His divine Person, and the fulness that was in Him bodily in His sacred humanity, viewing Him as the Mediator between God and poor sinners, viewing Him as a Surety and Substitute - this is the ground of boldness.

'Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus.' And if you are a convinced sinner and feel that your

*... hope is built on nothing less
Than Jesus' blood and righteousness,"* *(E Mote; Gadsby's 1106)*

nothing less than entering into the holiest will be of any use to you.

You noticed perhaps in the reading (Heb. 9) that we see there what was in the holiest. "After the second veil, the tabernacle which is called the Holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubims of glory shadowing the mercy seat" (ch. 9 v. 3-5). Oh the blessedness of the contents of the Holiest! Everything in it was a provision especially, exclusively, for sinners; and when a poor sinner sees this in Christ, oh, it does give a humble, holy boldness, and there will be a labouring to enter in.

'Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus.' He entered into heaven with His own blood, and that will ultimately be the Holiest; and therefore every blessed view by faith that we have of Christ, and all communion that we may be favoured with when here below, finding him to be a Sanctuary, a Hiding-place, is an earnest of heaven itself. I have thought sometimes (but oh, how I have longed to enter in!) that entering into the holiest here by the blood of Christ, by the Holy Spirit and faith, is a blessed type of entering into heaven itself. Indeed, my friends, I am wrong – I am wrong in saying it is a type; it is an *earnest*; it is heaven begun below; and what is so amazing, it is for sinners, and none other than sinners. Oh, you will stand amazed, amazed at times, to think that the most glorious manifestation of the love, grace, mercy, wisdom and glory of God is in the midst of the worst, inexpressible, indefinable thing, sin! It has been very sacred to me a moment or two. The exercise of the glory of the thrice-holy God is, by His dear Son, in the midst of the worst of things that can be expressed. Now if that is made over to you as you are brought to feel what you are, it will indeed be the Gospel of good news, as it was to those lepers, those four lepers, you remember, that ventured into the camp of the Syrians, and the Lord had caused those Syrians to flee and leave all their riches and their food. The lepers said "This day is a day of good tidings, and we hold our peace: if we tarry till the morning light, some mischief will come upon us; now therefore come, that we may go and tell the King's household" (2 Kin. 7 v. 9). Oh, if this good news should reach some uttermost sinner, who feels like the publican, so vile, who cannot lift up so much as his eyes to heaven – and for this word "therefore" to reach that heart, and for him to see that "therefore" – every reason, every ground, for boldness in the dear Redeemer!

'Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus.' While there will be absolute spiritual humility and self-denunciation, yet, my friends, a sight by faith of the Lord Jesus, the new and living way to God, a drop of the efficacy of His sin-atoning blood on the conscience, will give this boldness, reverent boldness, to a sinner, to come to the throne of grace, to receive all that is revealed, all that is provided, in Christ Jesus. Oh the richness of it! 'Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus.'

We would look again at what there is in that holy place. There is the golden censer that sets forth the intercession of the Lord Jesus, the infinite merit of His Person and His finished work.

*"But with authority He asks,
Enthroned in glory now."*

(A Toplady; Gadsby's 117)

Eternal He is, and therefore His offering and sacrifice was eternal; therefore "He ever liveth to make intercession for" His people (ch. 9 v. 25), and intercession is for sinners. That is in the holiest. "The ark of the covenant overlaid round about with gold:" the ark was a symbol of the glory of God in Christ in the Church, the glory of His Person, the efficacy of His work derived from His Person. Oh "the unsearchable riches of Christ" (Eph. 3 v. 8)! What an "unspeakable gift" (2 Cor. 9 v. 15)! And there was "the golden pot that had manna." This is the gospel that He feeds His people with. And "Aaron's rod that budded." Well, the provision that God has made in the Church by His Word is set forth by the ministry. He has purposed to use "the foolishness of preaching to save them that believe" (1 Cor. 1 v. 21). "Aaron's rod that budded" – oh to enter into the Holiest and to receive the infinite benefits of Christ! "Lo, I come; in the volume of the Book it is written of Me. I delight to do Thy will, O my God" (Ps. 40 v. 7-8).

'Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,' and this is a blessed experience. You take, for instance, Job. He said "Oh that I knew where I might find Him, that I might come" (not stand at a distance) – "I might come even to His seat" (Job 23 v. 3).

Why, really, my friends, it was the same in the days of His flesh. You take that woman with an issue of blood (Mk 5 v. 22-34). It would have been no use for her to have stayed on the fringe of that multitude that was pressing Him. No, she knew that she must get to Him Himself and touch Him. Well, that is entering into the holiest. Every labour of faith, every longing desire, pressing toward the mark, urging your case through all unfitness, is a labour to enter into His rest, and there is a boldness in it. Ah, my friends, we will ever feel unworthy, but if you have an unworthiness that keeps you away from the throne of grace, *that* is not humility that is of the Spirit. We do well to consider, when we profess to be unworthy of this and of that; we *are* unworthy; oh, but faith, when it views the Lord Jesus Christ and sees in Him alone that which alone can deliver us from sin, blot out sin as a thick cloud – when faith believes what the Word has declared, *then* there will be humility and a sense of unworthiness, but faith will honour the blood of Christ above sin, and that is a point to think of, poor sinner.

I have felt it; to look at myself and what I am as the chief of sinners, alone I should never go; but you may through unbelief dishonour the Lord by honouring your sins, almost as though you would say 'Lord, my sins are too great for Thy blood.' That is a terrible effect of unbelief. It is not true humility. Independence of God is legality, and I venture to say this, that there is more true humility in a ruined sinner venturing boldly to the throne of grace, as the eye of faith is upon the blood of Christ. The Israelites were bidden to stay within doors

and to sprinkle the lintel of their door-post with blood, that the avenging angel should pass over them (Ex. 12 v. 3-12). There was no reference made to them whether they were good or whether they were bad, but the blood was their protection. Oh then,

*“Cease from your own works, bad or good,
And wash your garments in My blood.”*

(J Hart; Gadsby's 352)

Haven't you ever *had* to come with your heavy load of sins? I felt the other day in reading the 25th Psalm, “For Thy Name's sake, O Lord, pardon mine iniquity, for it is great” (v. 11), it did not seem hardly to reach the depth of my sinnership. Oh, the filthiness of sin, the filthiness of it! I felt almost as though I dare not approach; and that came into mind: why, shall I honour the power of the devil and of sin in my nature above the infinite virtue of the Lord Jesus Christ? It gives a boldness.

‘Having therefore, brethren, boldness to enter into the holiest.’ You won't say this: ‘Well, it is a tremendous thing; I think I had better not go right into the holiest; I will stand in the outer court.’ No, your sins are so great; yet you will feel, and say to Him humbly at times, when you get this boldness – you will say ‘Lord Jesus, I must have all of Thee, all Thy precious blood; I need all Thy infinite merit, all that Thou hast done in salvation for sinners. I need all Thy righteousness to cover me, to clothe me; I need Thy holiness to be imparted to me. Lord, I must have it all!’ Have you ever felt like that? That is boldness.

‘Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, *by a new and living way.*’ The old way was dead – a dead way. There were dead sacrifices, dead beasts. The priests went with the blood of calves and of goats; it was a figure. It pointed to Christ, but oh, you need that *one* sacrifice, *one* because it had eternal efficacy and divine virtue in it, and this will draw you. There is a drawing in this boldness, you see. ‘A new and living way’ – “old things are passed away; behold, all things are become new” (2 Cor. 5 v. 17). ‘By a new and living way, which He hath consecrated for us.’ So the Lord Jesus in coming brings everything with Him. The divine Father, in giving Him, gives everything with Him, and the Lord Jesus in His work has done everything for His people. So He possesses all and He accomplishes all.

‘A new and living way which He hath consecrated for us.’ There is something very blessed here, if the Holy Spirit would open it to us – a way. “I am the way, the truth and the life” (John 14 v. 6). And one thing in this consecration, to me, is this, that He consecrates this way by coming this way and walking in it, casting it up so that the very way itself partakes of His virtue, His life, His mercy, His righteousness. “I lead in the way of righteousness, in the midst of the paths of judgment” (Prov. 8 v. 20). That is the consecrated way. He was the Forerunner, and He was everything in the way; and if you are brought to follow Him in the way, then this consecration will consecrate you, for “He that sanctifieth and they who are sanctified are all of one” (ch. 2 v. 11). Now, haven't you felt this consecration, the sweet savour of Christ, His name “as ointment poured forth” (Song 1 v. 3)? Why, He becomes the way in your experience, the way in the Church of God, in the assemblies of the saints in divine worship. It all savours of His life, of His righteousness.

‘By a new and living way, which He hath consecrated for us’ - cast up; and you see Him by faith in the Word of God. Really He became the way, and yet cast up the way, from the manger to the cross. He was led in the way of righteousness, and if He was leading, His people follow, and right “in the midst of the paths of judgment,” so that in every way of His, in all the works that His Father gave Him to do in obeying every demand of the law, in satisfying divine justice, as He walked along He sent “forth judgment unto victory” (Mat. 12 v. 20);

and that is for His people. Upon every point He answered every demand, met every claim of the law. This is the “new and living way” which He consecrated – consecrated in walking in it Himself; and the benefit of it is for His unworthy people. This will help you to ‘come boldly to the throne of grace.’

‘Consecrated for us, through the veil, that is to say, His flesh,’ His sacred humanity. When He was crucified, “the veil of the temple was rent in twain from the top to the bottom” (Mat. 27 v. 51; Mk 15 v. 38), and a way was made into heaven itself; and by this same blessed Person a way is made into the holiest here below, into Christ, into His kingdom, into His gospel, into communion with Him, so as to receive His life, His light, the richness of His grace. ‘Through the veil, that is to say His flesh.’ He was made flesh. Oh the love of God in Christ!

And the fulness of the Godhead was in Him bodily (Col. 2 v. 9). It makes the virgin birth to be very precious – not only a heavenly doctrine, but a blessed truth; and if He as the way is your way, and is consecrated for you, you will know what it is to be brought into union with Him, the substitutionary nature of Christ, and His work from His very birth. He was consecrated for His work, prepared for it, and when His people are united unto Him in the new birth, then everything that He is and all that He did was for them; and they receive the benefit of it.

‘A new and living way, which He hath consecrated for us ... that is to say His flesh.’ He could never have become the way to God had He not condescended to take human nature. God in Christ, living a life for His people, coming into their exact position, a “Man of sorrows, and acquainted with grief” (Is. 53 v. 3), He went forth. He went forth to do His Father’s will. He delighted to do it. The will of the Trinity is one will in three, and the will of the Father was the redemption of the Church; and therefore the work of the Holy Ghost is to quicken into life those that were given to Christ by the Father. Everything that Christ is as a Mediator belongs to them, and therefore He went forth, “led captivity captive,” and is now “ascended on high” (Ps. 68 v. 18).

‘And having an high priest over the house of God.’ The high-priesthood of the Lord Jesus Christ is a most blessed truth to sinners. In the chapter we read we see Him offering Himself - not the blood of beasts; His own blood. He was the antitype of every type. O my friends, you have in these two chapters the very quintessence of the Gospel! And if you feel yourself, by the teaching of the Spirit, to be a ruined sinner, it will make the salvation that Christ wrought out more than a name; it will be made essential to you; and it will bring that prayer into your heart (and nothing else can be substituted for it): “Say unto my soul, I am thy salvation” (Ps. 35 v. 3).

‘And having an High Priest over the house of God.’ This is the same High Priest as Paul was speaking of in the 4th chapter: “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” (ch. 4 v. 14). A great High Priest He is; the only great High Priest, for His priesthood partakes of the eternity of His Person and the virtue of His sinless life, lived in a perfect sacred humanity. What an offering that was!

‘Let us draw near with a true heart.’ He has given the ground of boldness; now He says ‘Let us draw near with a true heart.’ Oh, this is the first thing – a true heart! What is the opposite to a true heart? A hypocritical heart – to draw near with the lips, while the heart is far from Him; to draw near in pretence. But the Lord knows the heart. I am glad He does; I am glad that He is omniscient. Very solemn it is. Have you felt that, to draw near unto God with your sins? ‘A true heart.’ A true heart is not a sinless heart. We might make

a mistake and a poor sinner may be much distressed, but a true heart is not a sinless heart. If you come – and I believe we sing a truth –

*“Lo! glad I come; and Thou, blest Lamb,
Shalt take me to Thee as I am;
Nothing but sin I Thee can give;
Nothing but love shall I receive.”*

(J Cennick; Gadsby's 144)

A true heart is a confessing sinner, convinced of sin and yet convinced by faith of the ability of Christ. Why, the leper came with a true heart. This was the truth of his heart: “If Thou wilt ^o Thou canst make me clean” (Mat. 8 v. 2; Mk 1 v. 40; Lk 5 v. 12). Jeremiah tells us what a true heart is, though full of sin: “Though our iniquities testify against us, do Thou it for Thy name’s sake” (Jer. 14 v. 7). That is a true heart – to come with our sins, make our worst condition known; and we can only do so as we see the ground of our boldness, in having a great High Priest who has entered into heaven with His own precious blood.

I know these things concerning sin and grace may be wearisome to some, my friends, but if you are a sinner made so by the Holy Ghost, you will find that all your happiness lies in a knowledge of salvation through Jesus Christ. The very experience of it, the very conviction of sin and the revelation of Christ in the gospel, which entails all the work of the Holy Ghost in the soul, makes up the blessedness of salvation and the preciousness of Christ in the Gospel.

‘Let us draw near with a true heart.’ Oh, this is important! I say again, there may be some poor trembling sinner who feels that they have anything but a true heart. A true heart is an honest heart, an honest heart which by the Spirit is enabled to come and confess sin. This is an upright heart. As we read in John: “If we say that we have no sin, we deceive ourselves, and the truth is not in us.” Oh, this may be encouraging to a great sinner, that a true heart is not a sinless heart. You will never find one in the whole of the Word of God that could come to Him in any other way. “If we confess our sins, He is faithful and just to forgive us our sins” (1 John 1 v. 8-9).

Oh may He reveal Himself as our way to God, our way from hell to heaven! Amen.