

# God's Handbook on Holiness - Part 5

by Roy Hession

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*Roy Hession's sermon emphasizes the significance of the Day of Atonement and the essential role of Jesus' sacrifice in providing access to God and cleansing from sin.*

**Duration:** 49:26

**Scripture:** Matthew 27:51, Hebrews 4:14

**Topics:** "Holiness"

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## Description

In this sermon, the preacher emphasizes the importance of Jesus as a faithful and unchangeable friend who is always there for his followers. The preacher highlights the significance of Jesus' sacrifice and how his blood gives believers access to God. The sermon also discusses the concept of conscience and the need for believers to accept God's grace and find rest in it. The preacher references the biblical story of the scapegoat to illustrate God's mercy and forgiveness of sins.

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## Transcript

Before listening to the talk by Roy Hessian, will you please read Leviticus, chapter 16, verses 1 to 31. Well, as I've said, this was the greatest day in the Jewish calendar, the great day of atonement. And it is still kept as the great feast among Orthodox Jews today.

It is called Yom Kippur, as doubtless you know. It is one of the seven feasts of the Lord which occurred in the Jewish calendar. I won't stay to mention each of those feasts, starting with the Feast of the Passover and ending in the cycle with the Feast of Tabernacles in the autumn.

All of which, by the way, are full of meaning, starting with Calvary and ending up with the coming again of our Lord Jesus and the Millennium. Each of those feast days has quite clearly a typical meaning, but we are not going to touch that. We are concerned with this one.

And this one was the most important of those seven feasts, quite obviously. And the interesting thing is that this is the only one of the seven feasts which was also a fast. All the others were times of rejoicing, but this one, quite obviously, is a fast.

You see that in verse 29. On this day you shall afflict your souls and do no work at all. Now I believe the meaning for Israel of this great day of atonement was to settle, once again for them, a very important question.

And it was this. On what grounds can a holy God continue to dwell among a sinning people and continue to be their God and continue to be to them all that they need? On what grounds can a holy God continue with a failing saint? On what grounds can God continue with us at all? Why should the assemblies of God's people expect the Lord to be among them when there has been so much of uncleanness and transgression among us which must prove so offensive to his holy eyes? Why is the Lord still among his people? Why is he, my friends, still with you in spite of you and me being what we have been and coming so lamentably short on so many occasions? Now this feast was to settle that matter for Israel and make it clear. And as you've read it you can see, I suppose, the leading feature.

On God's side, the ground on which he could continue to abide with a sinful people was the blood of atonement. It was sprinkled upon those symbols of God's presence with them. Once a year the blood was taken within the veil and sprinkled on the mercy seat and sprinkled on the other bits of furniture in the holy place.

And on that ground alone God could continue. As we saw, that blood speaks of justice done on behalf of man's sin. Jesus, the sinner's friend.

We hide ourselves in thee. God looks upon thy sprinkled blood. It is our only plea.

But for the great act of justice represented by the blood on our behalf our holy God would have long since forsaken the tabernacles of his people. Now that this is the meaning is shown, I think, in verse 16. It's very interesting to note.

Did you note it as we read it? That on this day not only was atonement made for the people not only were the people cleansed from their iniquities but, if you please, the holy place and the holy of holies was cleansed. Because these symbols of God's presence had been contaminated by having to abide among a sinful people. They were contaminated by a sinful people having to make use of them.

And it seems almost as if it's more important for the holy place to be cleansed than for the people, though, of course, the people are involved in it as well. It's only because of that blood that God could allow those symbols of his presence yet to remain among them. And on God's side, that's the ground.

Do you know the means of grace have been contaminated by our use of them? And even the means of grace, the holy things, need cleansing. You make of this what you will but there's an extraordinary passage in Hebrews 10, is it? 9? Verse 23 of Hebrews 9. What do you think of this passage? Make of it what you will. It was therefore necessary that the patterns of the things in the heavens should be purified with these.

The altar, the incense, the candlestick, all that were patterns of things in the heavens. Visible representations of invisible realities and they were sprinkled with the blood. And what he says this, if the pattern, if the visible representations needed thus to be purified, so do the heavenly things themselves.

But the heavenly things themselves with better sacrifices than these. Do you know the means of grace? The throne of grace, apparently it would seem, has somehow become contaminated by my frequent recourse to it. And this blood of Jesus has an extraordinary effect that we hardly realize.

Even in heaven, making heaven, making the holy place, making the means of grace still available to us. We don't realize, neither do I, what our uncleannesses would do. How it would quench all mercy for us.

But for the precious blood of the Lord Jesus that sprinkles heaven. Why, it does say, doesn't it, in Job, even the heavens are unclean in his sight but the blood makes the heavens clean and available for us. Well, that's unusual, isn't it? Never thought of that much.

I don't suppose you have, neither have I, but there it is. So that's the first thing. It settles clearly the only ground on which God can continue with us is the precious blood of the Lord Jesus.

We may find it difficult to assimilate. We might not find this constant reiteration in scripture on the blood of Jesus. But my friend, you wouldn't have anything from God at all today but for that fact.

And it isn't a conference that's always reiterating, my dear friends, my Bible's full of it. As someone once said, cut the Bible where you will and it bleeds. And do you notice this, that where there's an emphasis on the holiness of God there's always an emphasis on the blood of atonement.

It's the only way by which a holy God can continue to be our God. And I want to tell you, be the sins of the world what they may, that blood is enough. Well, on God's side then, the only way in which a holy God can dwell among his people is on the blood.

But on man's side, we have the way mentioned here. On God's side, as I've said, but on man's side, verse 29, ye shall afflict your souls and do no work at all. On man's side then, it's by repentance and the recognition of the fact that he can do nothing.

Ye shall afflict your souls and do no work at all. Not repent and try to be better. You afflict your soul and you recognize the fact that you can do nothing at all.

And those are the grounds on God's side and on man's side. I think it's so helpful. That's what he wants me to do on my side, to afflict my soul and do no work at all.

So restful. And repentance, rightly understood, is the most restful thing in the world. It's the recognition you're so shot through with failure, naturally, apart from grace, that you can't do anything at all.

To gain your peace with God or to change anything. But you are required to recognize that fact and to afflict your soul and to repent. And in my very doing no work at all in that sense, I give scope for the grace of God.

I like that verse when it says, in returning and rest shall you be saved. Returning means repenting, in repenting and resting. So often it's in repenting and resolving.

And your resolutions about the future only block God. He said, I thought I was going to do this work but you're trying to do it for me. True repentance goes to the root and sees that in me and that's in my flesh dwelleth no good thing.

And then we're candidates for the grace of God. And then the spirit can show us what our lovely high priest has done on our behalf. And so those are the two sides.

And this question was raised and settled once a year for Israel. But in as much as it had to be raised and settled every year for Israel, it really showed that it wasn't properly settled at all. Because the final settlement of this question was awaiting the one to whom all this ceremony points forward, the Lord Jesus.

He's come. It is settled. This is God's way.

God's way, if you will, of revival, of blessing. We're now looking a little more closely into this ceremony. We don't want to be left to our own imaginations in understanding it.

This is one of the passages in Leviticus on which the New Testament gives the fullest commentary. Perhaps we might like to look at it in Hebrews 9. This is a Bible reading and I'd like you to read what the Bible says. Hebrews 9. Here you have the whole thing, the meaning of all that happened this day unveiled to us.

Hebrews 9. Hebrews 9. Then verily the first covenant had also ordinances of divine service and a worldly sanctuary. For there was a tabernacle made, the first wherein was the candlestick, and the table, and the showbread which is called the sanctuary. And after the second veil, the tabernacle which is called the holiest of all, which had the golden censer.

I don't know why it puts that because Exodus seems to suggest the golden censer was outside. But there's a reason that I don't understand and we don't expect to understand every jot and tittle. But as it may, it 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, the ark with the mercy seat above it. And over it the cherubims of glory, overshadowing the mercy seat, made out of the same gold as was the lid of the ark, of which we cannot now speak particularly. In other words, he could give you a Bible reading on every one of these bits of furniture.

He said, I haven't got the time. That'll do for another occasion. Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God.

Every day they were in and out. But into the second went the high priest alone, nobody else with him. And then, only once every year, and then not without blood, which he offered for himself and for the errors of the people.

The Holy Ghost, this signifying, this is the meaning of it, that the way into the holiest of all was not yet made manifest, while that first tabernacle was still standing. And that first tabernacle, it's very clear, look at it, was a figure for the time then present. Jesus hadn't yet come.

In the which were offered both gifts and sacrifices that could not of themselves make him that did the service perfect as pertaining to the conscience, which stood only in meats and drinks and divers washings and cardinal ordinances imposed on them until the time of reformation. But Christ, here we have it, become a 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, it's a heavenly, it pictures the tabernacle in the heavens.

Neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us. Then he mentions then these two compartments, the holy place and the holiest of all. Though actually in Leviticus they don't always use those phrases quite like that.

Sometimes the holy place is used when quite obviously it's meant the holiest of all. But they were the two compartments with the veil in between. Into the first, the priest and the high priest were always going in, tending the lights, changing the showbread and so on.

But into that holiest of all, only once a year. And between the two there stood, there hung this veil. Now that veil hanging between the two places and the fact that it could only be penetrated once in the year was a witness of two things.

It was a witness, as Paul says here, that the way into the holiest of all was not yet made manifest. The way fully back to God, into the immediate presence of God was in those days not yet made manifest. Men could get so far, but no further in those days.

There hung the veil. Over that veil could have been written simply that word, not yet. Aaron, one day perhaps, but not yet, not yet, not yet.

And that holy place, that outer part, was a picture, it says, of the time then present. They could get so far, but the fullest revelation of the way back to God awaited the coming of the Lord Jesus. That veil, I suppose, is rightly to be understood as picturing that which hangs between man and God, sin.

Our sins have separated between man and God. That veil was first hung up when our first parents committed the first sin. They knew there was something wrong and they hid from the presence of the Lord God behind the trees.

And God had to confirm there was indeed a barrier in that he put the cherubims with a flaming sword to guard the way back. Well, there it was, cherubims here, it's the veil. The same truth.

Man is separated from God by sin. And not yet had it been revealed how that veil was to be fully read. But you know, even when Jesus came, that veil was still there.

Because, whereas it's right to think of that veil as representing sin, the New Testament tells us it also represents his flesh. Hebrews 10 talks about, through the veil, that is to say, his flesh. If you want to look at it, you can.

It represents his flesh, Hebrews 10.20. It comes through the veil, that is to say, his flesh. And if we want to understand what that means, we can turn to John 1.14. John 1.14, and here we have a most interesting verse. And the word, that was Jesus, eternally existing, was made flesh and dwelt among us.

And in the Greek, as your margin has it, or certainly a revised version has, the word dwelt means tabernacled among us. The word was made flesh and dwelt as in a tent among us. Understand, tabernacle simply means a tent.

And Jesus tented among us. Actually, you're only living in a tent, a temporary dwelling. Paul talks about his body as a tent, as it's coming down.

Nine o'clock tomorrow is temporary. And you're living in a tent, a tabernacle. And the Lord Jesus said, I'm going to live in one too.

And you know, outwardly, there wasn't much difference between an ordinary Israelite tent and God's tent. Only badger skins, all the beauty was inside. And so the Lord Jesus shared our flesh along with us.

He became man, he shared our infirmities. He tabernacled among us as we have to tabernacle. And the reason why he did that was to hide his glory.

No man shall see my glory and live. To seek the God and live, and to spare man. He hid his glory.

Charles Wesley, as so often, has a deep insight when he says in the Christmas hymn, Veiled in flesh, the Godhead see, Hail the incarnate deity. He was veiled. Men couldn't dare, dare to see that glory.

They got a glimpse of it on the Mount of Transfiguration. And they could say, we beheld his glory, but only for a moment, and only a part of it. And the reason why man couldn't behold the glory of God and live was sin.

So the veiling of the Lord Jesus, in the days of his flesh, was because of our sin. And so even in the days of the Gospel, not yet was written over it. Not yet is written over the Old Testament.

Not yet is written over the Gospels. But there came a time when the veil was written. And thereafter, the holiest has been opened.

So the first thing that they are witnesses is this word, not yet. But the fact that once a year, the high priest was allowed to go in, and it was parted, witnesses the fact that one day, that veil that separated man from God would be removed. And do you remember? I know I'm talking to new Christians.

These are all new discoveries for some. Do you remember that when Jesus died on the cross, various things happened? There was an earthquake, and the tombs were opened. And then we read, the veil of the temple was rent in twain from the top to the bottom.

In the temple there were the same two partitions, and the same veil that had been hanging there for all that time, with the high priest only going in once a year, but a mysterious hand that day, when Jesus died and said, it's finished, it rent that veil, in order to fulfill the type. And for those who had eyes to see, it was an interpretation of what happened out there in dereliction. There he stands now, the mighty conqueror, since he rent the veil in twain.

Sin's judgment and separation is finished, and the way into the holiest of all, into the most intimate fellowship with God is made known. And so it was when his flesh was rent, the veil was rent. The veil around him could only be because of our sin, and when sin was paid for, that veil is rent.

Which means that you, as a child of God, are given a knowledge of God and his glory now, which they never had in the Gospels. Now that's what Paul means in 2 Corinthians 5.10, when he says, if we have known Christ after the flesh, we know him so no more. I want to tell you, I do not know Christ after the flesh.

Long since I've been giving up, I've given up trying to imagine what Jesus looked like and what those incidents were like. I've long since given up singing that hymn, I wish I could have been with them then, other than in a sentimental way. A picture of Jesus, an image, doesn't help me one little bit.

I have a revelation of him, a reality of him, that's utterly independent of Christ after the flesh. That veil has been rent. That human form was only necessary in that form because sin has yet not been paid for, but the flesh has been rent and I go right in and I can see, I'm given revelation of the glory of God in the face of Jesus Christ, that even his most intimate disciples never knew, never pined for those days again.

That's a figure for the time then present. The veil has been rent and all may go in. Now, going back to Leviticus 16, we're going to look at, a little more, at the way in which the high priest went in.

Now, will you please notice that this ceremony was instituted and this prohibition against always coming in anytime you liked into the holy place for one reason, that he shouldn't die. If you start taking liberties, Aaron, you may die as your two sons did. And in order to preserve you from death, this is the one way to come.

And that seems to speak to me about this simple fact, that to approach God other than through Christ is death. That's the reason why people have been very doubtful about what are called the mystics. Mysticism, maybe you haven't read the writings of the mystics, but there are people who get tremendously enamored with the writings of these holy men, but the tendency is to get to God other than through Christ, by the imitation of Christ, but not through Christ.

That's the reason why John Bunyan viewed with great suspicion even the Quakers. In those days they had much more than they have today. And he looked upon them as the enemies of the gospel because of their doctrine of inner light.

And that you could find your way to God other than through the blood of Jesus. But this scripture teaches us that to try to do that is death. You are to go this way and no other way, Aaron, that you die not.

God help any man or woman or person who thinks that they can get to God apart from the cross of our Lord Jesus Christ. They'll find themselves plunged from the very gate of heaven to hell when they get there. We can be holy and good and try to imitate, but this is the way, no other way.

I want us to look very quickly at, first of all, Aaron, and then at the offerings which he offered by which he came into the holy of holies. Well now, in this picture everything is Jesus. The high priest is Jesus.

The offering which he offered is Jesus. The incense which he offered is Jesus. The mercy seat which was sprinkled with the blood is Jesus.

We may not, we won't have time to look at all these things, but primarily, firstly, Aaron and then the offerings. And we see Aaron entering into that holiest with the blood on behalf of the people. They couldn't enter in, but in their representative, Aaron, they did.

And this is what Jesus has done for me. I'm shut out, but he has entered in on my behalf. We read just now, neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us.

How did he enter in? By his own blood. Now he did not need, as that high priest, to offer up for his own sins. That's a great point the epistle to the Hebrews makes.

Sometimes the epistle to the Hebrews uses his scriptures as a comparison. As the high priest, so Jesus. But in other places it's contrast.

That high priest had to do this, not so the Lord Jesus. Jesus did not have to offer up daily for his own sins and then for the people. He had no sins.

And therefore here it's contrast rather than comparison. And yet it does tell us that he entered in by his own blood. And I can only infer that that means that there outside the city wall he was made the sin of the world to God's eye.

How could such a one who was carrying more sins than I carry go back to glory? And the answer is he got back not merely because he was the son of God. He got back by his own blood. Lift up your heads, ye everlasting gates! The King of Glory comes in! But he doesn't come in merely because he's the King of Glory.

For the King of Glory is being made the sin of the world. But the blood that he shed was of such value and the judgment bearing was so complete that God could do nothing but raise him from the dead. The thing was over! And he entered in by his own blood.

And if that blood was enough to give access to the Lord Jesus who carried the sins of the world it's going to be enough for me to come in that way. You know you and I are given the same footing with God as Jesus has. Please turn the cassette over now.

Do not fast wind it in either direction. You know you and I are given the same footing with God as Jesus has. That which is his righteousness is ours.

I know he had an eternal righteousness of his own but momentarily at least it was extinguished on Calvary for us. And that by which he went back to glory with his own blood. Presumably he could have gone back because he once was the son of God but we're told he went back this way.

And then he goes on to say having obtained eternal redemption for us. He's rent that veil in two and he's done it for me. And I shall never forget years ago at Abigailey one of the brethren speaking on this verse he says Jesus has gone into the holy of holies for us and he's left the door open for us too.

And where he's gone I go. There's my dear high priest. There he stands the mighty conqueror since he rent the veil in two.

Do you know that lovely hymn which says when Satan tempts me to despair and tells me of the guilt within up would I look and see him there who made an end of all my sin. My name is written on his hands my name is written on his heart. I know that while in heaven he stands no tongue could bid me depart.

He's gone in on my behalf as my representative that blood has dealt with every disability that might affect me. He's gone in and he's left the door open for me. And I may live within the veil because of my high priest there and because of the blood which has given him and me access there.

Well that's a word about that high priest entering in on behalf of the people. And then just look for a moment at the offerings which he offered on that day. We will not look at the offerings which Aaron had to offer for himself for our priest doesn't have to offer for himself in that sense.

But for the people and once again we see coupled together the sin offering and the burnt offering. In this case for a special reason we shall see in a moment the sin offering is a sort of duplicated one. It isn't one kid of the goat, it's two.

And then it's a ram for the burnt offering. Well you remember what happened to the sin offering for the people, these two kids. They cast lots and the one was slain and the other became the scapegoat.

And the one was offered as the orthodox sin offering and the blood was brought within the veil, sprinkled on the mercy seat, before the mercy seat and then the blood was sprinkled on all the furniture in the holy place. Cleansing the holy place from all the uncleanness it had contracted through its presence among

that people. And again I want to emphasize what's already been said.

The great value of the blood of Jesus is God's when I see the blood. As I said in the courts of Lord, justice has got to be done and is seen to be done. And when the blood by the high priest was presented within the veil that God might see that justice had been done.

Do you see that in the blood of Jesus? Justice done. You see this is what gives the guilty conscience peace. Merely to be forgiven wouldn't be enough.

The shame of it would still be there. You say it's too cheap to get forgiven that way. And there are people who say it's too cheap.

But not when you see the judgment bearing of the Lord Jesus. That's not cheap. And you see that God hasn't winked at sin.

He hasn't said we'll forget it. He's merely forgotten it. He might remember it again.

Justice has been done. Justice. Payment.

God will not twice demand it. First at my bleeding Saviour's hand and then again at mine. It's very simple but absolutely basic.

This is the meaning of the blood of Jesus. It's interesting to note that the hymns about the cross are usually solemn ones. Good Friday hymns.

But the hymns about the blood aren't usually solemn. People stumble over this. They say, we can't sing about the blood in a jolly way.

I don't need any other way in which to sing about the blood. He speaks of freedom. Something finished.

Something accomplished into which I come without my struggles. Sin's condemnation is over and gone. Jesus alone knoweth how.

Worth singing about. Oh, the hymns about the brokenness of what it cost Him. Solemn.

Would you be free from your burden of sin? My! We don't want to sing it flippantly but it's joyous. Justice has been done. It's finished.

I like to think that the blood of Jesus is all the time reiterating what Jesus said on the cross. It is finished. It is finished.

And as you repent, the words echo, it's finished. Do you accept that fact? God does. It's up there in heaven in the presence of my high priest.

By his very presence. The whole work of Calvary is there. I've got to be as satisfied with that as God is.

Has anybody been tortured by doubts and introspection? My dear friend, you're dishonoring the precious blood of the Lord Jesus. If that's enough for God, it must be enough for you. Why should you regard yourself as an exception? Isn't that rather proud on your part? You've got a species of difficulties that aren't covered somehow by that which satisfies God and the common lot of believers.

It's sprinkled up there. His powerful blood did once atone and now it pleads before the throne on my behalf. And then there's the same thing that happens always with the sin offering.

The blood inside the veil, but the body burnt outside the camp. That which was offensive to God are my sins consumed in holy judgment. Isn't that enough? Just as it's been done out there on the refuse heap.

Well, how terrible for him, but what a relief to me. You either get to God this way or you don't get to God at all. But here, there's a further thing added to the normal sin offering in order to persuade the people of God's mercy.

You see, that's what God's concerned. He wants to persuade you of His mercy. Fancy Him having to persuade us of His mercy, but He needs to.

Because we are moral beings with a thing called conscience, which is very sensitive. And oh, it needs all the revelation the Spirit can give us to really get us to accept this grace and be at rest at peace. And so, whereas the one goat was the goat that was slain, the other goat was the scapegoat.

And the high priest on behalf of the people would put his hand upon his head and he'd confess over the head of that beast of nation's sins. And they'd hear the solemn record and know it was all true. But to their relief, they would see it in type transferred to the head, to the account of that scapegoat.

And then that the people should really understand the mercy of God, a man was ready to take that goat out from the camp, over the hills, into the desert, far, far away, into a solitary land where they'd never see it again and let it go. And that goat would go on and on into loneliness where there was nothing to eat and die somewhere in a land of forgetfulness, bearing upon it the transgressions of God's people. Well, that's another side of the work of the cross for us.

It's deep, you know, my sins are gone, gone, gone, far away. The blood has washed them away, taken into a land of forgetfulness. Can you accept that great fact and be at peace? And will you, when you find yourself tortured again with self-condemnation, know that that's not God doing it? He doesn't make the saints unhappy, it's the devil.

And he's called the accuser of the brethren. And you've got to come to the place where you choose, but who are you going to believe, God or the devil? I know he's a liar. And, oh God, couldn't have made it clearer to us, could he? The mere fact that he raised our Lord Jesus from the dead is the sign that it's finished.

If Jesus had not paid the debt, he'd ne'er have been at freedom's end. But it's rather pathetic thinking of the loneliness of that scapegoat. On my shelves at home I've got some book of sermons by Canon Hay Aitken, what messages they are.

And he has a very precious one, entitled, The Loneliness of the Sin Bearer. And this is his text. And you know that solo that sometimes sung, it was alone, the Saviour died, out there alone.

None shared it with him, even ultimately for the time forsaken by God that we might never be forsaken. So there's the synophon, with this extra added to assure this people that God was still among them, going on with them. And they could be free from guilt and uncleanness.

And then there came the burnt offering. We've seen that, how that was offered in a previous morning. But that was to show the people the sweet savour that was going up to God on their behalf.

And that that burnt offering was accepted for them. And there was no reason for them to go on mourning. But they could praise.

Well, we've seen that. But I believe we need to go back constantly to it. Now I'm going to transgress a little bit this morning.

We somehow are a bit late starting. May I just ask this question. Where are we now in this picture? Where is Jesus now? He's within the veil.

Appearing there in the presence of God for us. And in Hebrews, there are a passage where this word appear comes three times. Chapter 9, verse 24.

For Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself now to appear in the presence of God for us. Nor yet that he should offer himself often, as the high priest entered into the holy place every year with blood of others. For then must he often have suffered since the foundation of the world.

But now once in the end of the world hath he appeared to put away sin by the sacrifices himself. And as it is appointed unto men once to die, but after this to just judgment, so Christ was once offered to bear the sins of many. And unto them that look for him shall he appear the second time without sin unto salvation.

Three times does this word appear come. Once at the end of the age hath he appeared to put away sin by himself. Thank God for that.

I know most of us have a happy appreciation of that fact. But there's a second to appear. Now he appears in the presence of God for us.

That's where he is now. Appearing up there as well as down here for us. The mere fact he's up there at all, the mere fact he's in the holiest of all, means that the debt he paid has been discharged and therefore I'm free.

And there he is, my advocate, my high priest, ever living, to make intercession for me, ever living, to present the memorial of Calvary on my behalf, so that if any man sin, he still has an advocate with the Father, who spreads his wounds and shows his hands. Five bleeding wounds he bears, received on Calvary. They pour effectual prayers, they strongly plead for me.

Forgive him, O forgive, they cry. Nor let that ransom sinner die. And when things go wrong, and they do sometimes, and then guilt comes in because of it, you don't need him to spare.

He's appearing in the presence of God for you. And you only need the humility to repent and call things by their right name. And you're as right with God as the blood can make you.

He is there, your risen Lamb, your perfect spotless righteousness. Right now, for me with all my weakness, in the presence of God for me, and not only presenting the memorials of Calvary on my behalf, but sending down to me life from above. His life into my heart, by which I rise above all that presses upon me down below.

An illustration of this is the illustration of the diver and his assistant up above. And you, suppose that you manage to put an aqualung on, you go down and see this diver on the ocean bottom. And you see him surrounded with the water, big pressure.

And if you can talk to him, you can say, how do you manage to live down here? This is death for you, surely, isn't it? But you aren't dying. How do you make it? How do you manage it? And you know what he would say? I've got a friend up there. That's the only way by which he lives there.

He's got a friend up there, and there's a lifeline. And that man, in the old fashioned days at least, he'd be turning a handle. And sending, he'd be electric motor I suppose today.

Sending the air down. And he's living in an environment which would otherwise be death to him. Because he's got a friend up there.

That's the way you're going to live as you go back. Moment by moment, I'm kept in his love. Moment by moment, I have life from above.

I tell him of my weaknesses. I tell him I feel him almost gasping. My high priest knows how to send down life from above.

What stories we heard around the barbecue of young people in agonies of mind sometimes. It isn't only old people that go through deep, deep troubles. But young people too.

And what stories it was of what the man up there did for his child down there as he sent his own life to fill their hearts and deliver them. And they're on their way still living in an environment that otherwise would mean spiritual death. But let's go up above and have a look at the fellow in the boat.

And there he is turning the handle. Hot day. He said, I want to have a talk with you.

Yes, but why do I keep on doing this? Why do I keep on doing that? I've got a friend down there. And he won't fail that friend down there if he did. You can imagine how dependent that one down there is on that other one up there.

And he's my faithful, unchangeable friend. Even my failures aren't going to alienate him from me. And as I acknowledge them, life and cleansing and everything I need come to me.

So he's once appeared. But he now appears in the presence of God for us. And the last thing is unto them that look for him shall he appear the second time unto salvation.

Unto ultimate salvation. And you know, the people had to see their high priest disappear within the veil and perform the ceremony on their behalf. And there was a good deal of doubt as to whether he would still be alive.

One failure in observing the ritual might mean death for their representative and then they wouldn't know where they stood with God. And for that reason, the high priest had bells around the skirt of his garment. For going into the Holy of Holies, he wore the linen garment and then when he came into the holy place to do a certain other part of the ceremony, he put on his normal glorious garments and these had these bells.

And people have wondered why he had to have these bells. And I believe it's the suggestion is right that they could hear the bells tinkling to tell them that their high priest still lived. But of course the tinkling

became most manifest when he'd done the major portion within the veil and was coming out to do the other portion in the holy place.

And they knew that in a very short while he'd appear to their relief. And you know, there's a lovely hymn of Francis Ridley Habergul. And I tell you, these hymn writers, they know more than the preachers.

I want to tell you, I've been in evangelistic meetings and I've heard more gospel in the hymns than I hear from the preachers sometimes. This is years ago, it's not any reference to any great evangelist who's been blessing our hearts these days, but I remember hearing years ago one of the greatest evangelists supposedly of the day. It was largely all stories.

It was in the hymns that I saw the message of grace. And I tell you, these hymn writers, and listen to Francis Ridley Habergul. Did she give a series of Bible readings on this? I don't know.

Don't know whether women are supposed to give Bible readings. I don't know why they shouldn't. Thou art coming, O my Saviour.

Thou art coming, O my King. In thy beauty all resplendent, in thy glory all transcendent, well may we rejoice and sing. Coming in the opening east, herald brightness slowly swells.

Coming, O my glorious priest, here we not thy golden bells. She's referring to Leviticus 16. There was something that made her feel the coming of the Lord, withdrawing nigh.

The prophecies were being fulfilled. There was a witness in the heart of the church that their high priest was going to appear without sin unto salvation. In that day, the church will be caught up to meet him in the air.

In that day, Israel that persecuted him shall look on him whom they shall pierce and shall be converted to their Messiah. In that day, the millennium will be set up and the nations of the world judged. And we shall reign with him on the earth.

So praise the Lord for this last appearance that is yet to come. I think I need help to enter into the joys of anticipating that return. It's meant to be a joy.

One last word. I remember years ago talking to Sir John Lane before he was Sir John. And I remember hearing him tell us the time when the coming of the Lord meant everything to him.

When as a young Christian, in one of his first jobs, he was suffering terrible persecution. How he longed for the coming of the Lord. And I want to tell you, the church generally isn't as peaceful as we are here.

The saints of God around the world are suffering. And I believe there's a longing in the heart of the people of God for that great and glorious day when history will be culminated and the saints raptured and some will get to glory by God's appointed shortcut. They won't see death.

They'll be caught up in the middle of their days to meet the Lord in the air. Well now, Jesus has entered into the holiest, leaving the door open for you. Have you entered it? Have you entered it? First, as Paul says, with a true heart hiding nothing.

Acknowledging what you are. Secondly, he says in Hebrews 10, you're to enter it in full assurance of faith. You may not have feelings.

It may not be full assurance of feelings, full assurance of faith. If God says the blood cleanses me, I'm going to believe it. And having a conscience, our consciences cleansed, so no longer are we condemned.

It's been owned up to and taken to the cross. And it says furthermore, our bodies washed with pure water, a willingness to deal with that in our outward life that needs surrender or forsakenness or restitution. Having therefore brethren boldness to enter the holiest by the blood of Jesus, by a new and living way, through the veil, that is to say his flesh which he has consecrated for us, and having a dear, sympathetic high priest over the house of God who stretches out his hands from the holiest to the feeble saint, let us draw near with a true heart in full assurance of faith, having our consciences cleansed from an evil conscience, and our bodies washed with pure water.

I wonder if you got into that holiest yet. Maybe you've been saved, but you know things have been hanging between you and him. Maybe some of us aren't even quite sure there.

Jesus has made it about as easy as it possibly can be made. God help us to say just as I am, without one plea, but that thy blood was shed for me, and that thou bidst me come to thee, O Lamb of God, I come. Lord Jesus, we want to thank thee for the mercy of heaven which is enshrined in thee for us.

Forgive us for being so slow to avail ourselves of it, to cast our deadly doing down and stand complete in thee alone. We ask thee, Lord, interpret all that we've thought about this morning to each one of us individually, applying it to the very needs, the very burdens that oppress our hearts. O Lord Jesus, and may some of us find that this morning we've gone into the holiest of all, which thou hast opened for us.

Thank you, Lord, for leaving that door wide open for even us. And now may the grace of our Lord Jesus, and the love of God, and the fellowship of the Holy Spirit be with us all evermore. Amen.

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