

The Power of the Blood - Sermon 5 of 5 - the Holy Place or the Holiest

by Roy Hession

The tabernacle is a picture of God's great desire to dwell with man, and it teaches us about Jesus as our mercy seed, offering mercy for our misery and grace for our guilt.

Duration: 55:30

Scripture: Numbers 21:8-9, Matthew 6:33, Matthew 27:35, Romans 5:9, Titus 3:5, Hebrews 9:11-12, Hebrews 10:11

Topics: "Blood Of Christ"

Description

In this sermon, the speaker discusses the concept of the tabernacle and its significance in the journey of the children of Israel. The tabernacle was a portable place of worship that they carried with them in the wilderness. The speaker also emphasizes the importance of living in the light, where everything is revealed as it truly is. They explain that God is light and in Him, there is no darkness at all. The sermon encourages listeners to draw near to God with a true heart and full assurance of faith, knowing that Jesus' blood has made a way for us to enter into the presence of God.

Transcript

Heavenly Father, we want to thank Thee for this Thy holy Word that Thou hast put into our hands, the most precious thing that earth affords. This glorious record of Thine eternal thoughts and of Thine eternal Son bequeathed to us by our Father. We're amazed it's ever succeeded in coming down to us at all, for the path by which it has come to us is not only the blood of Jesus Christ, but the blood of the martyrs.

We think of that dear brother, Kendall, who lived in hiding on the continent in order to inscribe the scriptures into our native tongue. And then was at last found by his enemy and put to death. And not only him, but many another.

How wonderfully has Thou preserved for us the sacred oracles of God. And Lord, the breath of God, Thy breath, it still remains upon them. Lord, they're still as fresh and still as new as the day the ink was first applied to the parchment.

And we thank Thee the whole reason is the one of whom they speak is alive forevermore, occupying the throne of the universe. So we ask, Lord, that Thou would again grant us revelation as we ponder its pages, as we finger its truth. We're quite inadequate to do this as it should be done.

But Thou has been pleased to use human weakness to perform Thy wondrous purposes. So grant Thy blessing this morning upon us. The last morning of this particular week.

And may we have cause for which to praise and praise and praise Thee. We ask this in the name of our Lord Jesus. Amen.

I want you to turn this morning to the epistle to the Hebrews. And by the way, I would like to mention, if I might, that the book that cost me most of the various ones God's given me to write is the book entitled From Shadow to Substance on the Epistle to the Hebrews. It's a terrible thing.

It sounds a bit boastful. But if there is a magnum opus that I've managed to write, it's the one on Hebrews. If you're a serious-minded reader, a cursory reader, you won't get much.

But if you read it with a hungry heart, I think it will remind you of many of the things we've said together in these days. Now, we're going to read from Hebrews chapter 9. And because the new versions, especially the new international version, differs so much from the old version, which, as I've said more than once, is more word for word than any other. It may not have the same lucidity as others, but you can be sure it's word for word.

If there's a word in the English, you'll find a similar word, appropriate word in the Hebrew or the Greek, which means it makes a concordance really possible. You can look at that word, see what it is. Now, I want to suggest that, because of the differences, you might find it confusing if I'm reading one thing and you're reading another.

Why not, while you have your version, whatever it is, open, listen to me as I read the authorised, unless, of course, you have it there before you. Chapter 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, 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, of which we cannot now speak particularly. Now, when these things were thus ordained, the priests went always, pretty well every day, into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone, only once every year, and that not without blood, which he offered for himself and for the errors of the people.

The Holy Spirit, this signifying, that the way into the holiest of all was not yet made manifest. Written over those Old Testament sacrifices of the word, not yet, not yet! The time is going to come, when the way into the holiest is going to be manifest to all. Not yet made manifest, while the first tabernacle was yet standing, which was a figure for the time then present, it represented the dispensation then operating, in the which were offered both gifts and sacrifices, that could not 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, being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands as that one was, that is to say not of this building, neither by the blood of bull, of goats, and of calves, but by his own blood, he entered in once, that means once for all, into the holy place,

having obtained eternal redemption for us. Turning over to chapter 10, verse 19, it follows on, having therefore, when you ever see therefore in a sentence, always ask yourself, what is it there for? It refers back to all he's been saying, having therefore boldness to enter into the holiest by the blood of Jesus. They never had boldness to do that in Old Testament times.

Only once in the year, and then only the high priest. And they weren't quite sure whether he was going to make it or not. And there's an old legend that they used to have a rope attached to him.

Lest he hadn't conformed strictly to the ritual and might be struck dead and they could pull him out. And you know that high priest had around the base of his robe bells that tinkled, so they could tell he was still alive. Dear Frances Redley Habergle has a hymn where she makes reference to this.

Here we knock, she says, thy golden bell. Oh dear me, these hymn writers, they really knew. I like to have her up here giving the Bible reading.

And she got it. Here we knock thy golden bell, he's alive, within the veil. 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.

And there are four things mentioned with a true heart. In full assurance of faith. Having our hearts sprinkled from an evil conscience.

And our bodies washed with pure water. Now here Paul, and I assume him to be the writer of this epistle. Here Paul is talking about the tabernacle which the children of Israel bore with them through their journey in the wilderness.

And which they set up as a sort of portable place of worship wherever they went. A tent. Tabernacle is really, sounds a bit imposing.

It's the old English word for a tent. When Spurgeon had built his tremendous structure to accommodate the great crowds that came, they called it the Metropolitan Tabernacle. Well that sounds rather pretentious.

The Metropolitan Tent. Because that's all it was. And perhaps I'm not right to call it a portable place of worship.

It was a portable sanctuary. A place not merely where man worshipped but more importantly where God dwelt among his people. And they took it with them through the wilderness to the promised land.

It was set up in Shiloh, in the promised land. Then later brought by David to Jerusalem and ultimately it was replaced by the Temple by Solomon. Which was the same sort of thing, the same sort of layout as the tabernacle but on a much more grandiose scale.

Now this is what Paul is talking about. Very important it was to the Jews. And if he's out to point to Jesus, he must take up all this ritual and show how it is all pointing forward to Jesus, their great high priest and his blood.

Now this tabernacle in the wilderness, first of all it was comprised of an outer court. A sort of curtain, or I don't know quite what you'd call it. And there was an outer court, open to the skies.

And then at the centre of the outer court there was the tabernacle proper. And this was not open to the skies. It was as I've said, but a tent.

And it was covered with badger skins. And frankly it didn't look all that different from the people's tents. Their tents were covered with badger skins.

So was God's. Now that tabernacle had two compartments. The first was the holy place.

Wherein was the candlestick, the table, the showbread and various other things. But that was only the first part of the tabernacle. Beyond that holy place as it was called, there was another place called the holiest of all.

Where was the mercy seat. And where there was the base of the pillar of cloud and fire. Did you know that? The Shekinah glory, holy, supernatural.

And in between the holy place and the holiest of all, or the holy of holies, was a curtain, a veil. Now you may ask, what is the meaning and significance of that tabernacle for us? Well in Hebrews 9.23 we are told what it was. It's referred to incidentally.

He's talking about the power of the blood to purify, get this, things in heaven. The means of grace had become defiled by sinners' use of them. And the things in heaven had to be sprinkled with the blood.

And he says this, it was therefore necessary, talking about the tabernacle, that the copies of things in the heavens should be purified with these. But the heavenly things themselves with better sacrifices than these. This tabernacle was sprinkled with blood.

And he says that tabernacle is a copy of things in the heavens. I want to tell you, this simple layout I've mentioned to you, is a copy of things in the heavens. The holy place, a copy of something in the heavens.

The holy of holies, a copy of something in the heavens. The mercy seat, a copy of something in the heavens. Everything is loaded with precious, joyous reality for us.

It's all picture language, God's chosen way of conveying truth. In other places in the Old Testament it is called the tabernacle of witness. In other words, that tabernacle was witnessing to something.

And therefore we want to see this morning that of which it is the witness. The first great thing to say then as regards to its witness was this. It was expressive of God's great desire to dwell with man.

He wasn't content merely to create man. He wanted to dwell with men whom he had created. And this is a pictorial way of expressing God's great desire to dwell with us and the manner in which he ultimately did it.

In Exodus 25 in the first verses you have the construction given to get all the material for the making of this tabernacle. And in verse 8 at the close of that list of things to be gathered together God says, and let them make me a sanctuary that I may dwell among them. And this is the purpose, that God might dwell among his people.

And it's meant to show how God can dwell among his people today. And when they heard that this tabernacle was to be built, that God might dwell among them as in a sanctuary, I wonder if it isn't true to say it didn't please them very much. I mean to say they all knew it was common knowledge in Israel.

No man can see God and live. And if he's going to live in the next door street, isn't that a bit too near for comfort? Isaiah says, who among us shall dwell with the devouring fire? Who shall live with everlasting burnings? No man can see God and live. And yet he's going to come and dwell in the midst of our camps.

But there was no need for Israel to fear because God was going to dwell among them in a tent. And I like to think he said, and my tent isn't going to be very different from yours. Yours is covered with badger skins and so is mine.

And more than that, within the holy portion of all there's going to be a veil, where there's going to be the nearest place known on earth to God. And lest you fear looking upon him you might live, not only there's going to be a tent, but in the tent, a veil is going to cover the holiest part. And he says you needn't fear for another reason, that in the middle of that tent, beyond that veil, that curtain, there's going to be the mercy seat.

The place of propitiation, is it in the Greek, a propitiatory, is there's going to be a mercy seat on which every year, just once in the year, the high priest is going to enter and upon the lid of that mercy seat he's going to sprinkle atoning blood. There's going to be a mercy seat, never fear. Mercy for your misery and grace for your guilt.

I'm going to dwell among you in a tent. And in the middle of the tent, mercy for misery, grace for guilt. Now in all that, the tabernacle is a picture of the one by whom God dwells among men.

It is a picture, a type of Jesus himself, by which God, by whom God at last satisfies that desire to live among men. It was thus prophesied, Behold, a virgin shall conceive and bear a son, and thou shalt call him Immanuel, which being translated is God with us. That's his name.

I know his name is Jesus, but he says his name is also Immanuel. What a wonderful name. What a wonderful one to whom to introduce people.

I love that chorus that David's got in his mission praise or Jesus praise. Immanuel, Immanuel. His name is called Immanuel.

God with us. Brought down to us. His name is called Immanuel.

Let me introduce you to him. He is God come down. God made available on the sinner's level, on the weakling's level.

And so this is his name. And we need not fear the proximity of deity in Jesus to us. For as he said about the earthly tent, so he said about this one.

He's come down to live in a tent. Now this is very clearly taught us in John 1 verse 14. John 1 verse 14.

And the word was made flesh and dwelt among us. Very well known scripture. Now did you know, has it ever been pointed out to you, that the word dwelt is literally tabernacled among us.

And here is the ground for saying that whole tabernacle is a type and foreshadowing of Jesus. His flesh was the tent. The tent of old was meant to veil the awesome glory of Jehovah.

And the earthly body and flesh of our Lord Jesus is called a veil. And it's meant to veil his glory. Lest looking upon it men might die.

Those disciples had to live in the immediate presence of the eternal God to see whom is to die according to the Old Testament belief. He said never fear. I'm going to dwell in a tent that is gilded by my flesh.

Dear Charles Wesley, bless him, says in his great Christmas hymn, Veiled in flesh the Godhead seed. Hail the incarnate deity. So they could company with God and yet be at home.

There was an occasion when for a moment God just lifted up a little bit of the veil. And that was more than they could bear. On the Mount of Transfiguration.

And they saw him as he really was. Transfigured. But lest they might die and be unable to bear it, he dropped it down quickly.

And so that's our Jesus. His flesh was not intended to reveal the glory of God, but to hide it, to make it tolerable for men in those days to bear it. And then again, at the heart of this blessed one, at the heart of this blessed tabernacle, there's the mercy seed.

This is our Jesus. He is our mercy seed. Offering mercy for our misery.

And grace for our guilt. And that through the merit and efficacy of his precious blood. Jesus is not only our tabernacle, but he is also our mercy seed.

Now, you have that taught in Romans 3.25. Romans 3.25 Whom God has set forth to be a propitiation through faith in his blood. And the word in the Greek for propitiation is exactly the same word translated in Hebrew as mercy seed. If you like, whom God has set forth to be our mercy seed.

The place of propitiation. And many of the versions haven't liked that word too well. They've tried to find a remedy, a thing.

What is the New English Bible? He is the remedy for our sin. Not he is the propitiation for our sin, because propitiation means wrath, propitiating. And the concept of wrath is not acceptable to the modern mind.

And therefore the word propitiation is not always acceptable. But that's what it means. In Jesus and his blood, the wrath of God against human iniquity has been propitiated.

It has been. He speaks of a judgment fallen, a work completed, a fire that's burnt itself out, and there's nothing but ashes left. Hallelujah! Our Jesus, come near to us in a way we can bear, and supremely, our mercy seed.

He is our place of propitiation. Right now, if the whole tabernacle is to be taken as a picture of our Lord Jesus, what do we make of those two compartments within the tabernacle? The holy place and the holiest of all, divided by a veil or a curtain. And I want to suggest to you, we can look upon those two places as two degrees of proximity to God in which we may live.

When in Exodus details are given of the veil, it says, and the veil, and Exodus 26, 33, and the veil should divide unto you between the holy place and the most holy. It's not that which divides between the secular and the sacred, but the veil is that which divides between the sacred and the most sacred, between the holy place and the holiest of all. And that means for us that there's a veil, no, not merely between the lost and the saved, not merely between the unconsecrated Christian and the consecrated Christian, but it divides between the holy place and the most holy.

Two degrees of proximity to God. To get there, of course, you came into the outer place, the outer court, and there you met the brazen altar on which the daily burnt offering was offered and much else. After that there was the brazen lava in which the priest washed before going in to the tabernacle proper.

The brazen altar speaks to us of the cross of our Lord Jesus. In the realm of typology, it is generally agreed by Bible students that brass is to be taken as a picture of judgment. I mean it was a serpent of brass that was the means of healing in the wilderness.

The serpent was the cause of that which had caused their trouble, but the remedy was an effigy of that serpent but made of brass and hold it up. Sin judged. And the brazen altar speaks of the judgment bearing of our Lord Jesus.

When Jesus died on the cross, it was the justest thing that ever happened in the world by one act of righteousness. You and I are made right with God. One act of judgment.

And so when you come to Jesus, you come, surely the only place of peace is at the foot of that old rugged cross where the just died to the unjust, where judgment was meted out to him rather than to us. Please turn the cassette over now. Do not fast wind it in either direction.

After that comes the brazen, the labour. And that, the New Testament talks, it says, it speaks of regeneration. In Titus it talks about the washing of regeneration.

And my margin puts the lava of regeneration. Amen. I come to the cross, I'm forgiven and I'm born of God.

Soon as my all I ventured on the atoning blood, the Holy Spirit entered and I was born of God. All right. We've got as far as that.

Now, where are we going to live? We've got a choice. We can now proceed to live out our Christian lives in the holy place, much better than anything else we had. Way out in the world, wasting our precious time on things that didn't profit.

But now, saved and born again, we can live in the holy place. But there's yet another place, if you choose it, and that's the holy of holies. Two degrees of proximity to God.

When you're saved, you have to choose, day by day, where am I going to live out today? In the holy place? Or could it be that I could go beyond the veil and live in the holy of holies? Think for a moment of what life in the holy place for us is. Much nearer, infinitely preferable to living in the outer court and living outside the outer court even. This is the holy place.

I'm a Christian now. I'm born of His Spirit. I've had my sin forgiven.

Yes, but you may only be in the holy place. How shall we describe life in the holy place? Well, I suggest we can... Hebrews 9.6 tells us how it was with the priests. Now, Hebrews 9.6, when these things were

thus ordained, the priests went always, every day, into the first tabernacle accomplishing the service of God.

It was a place of busy service, coming and going. Adjusting, cleaning the lampstand, filling it up with oil, replacing the showbread, and various other offerings. If you go through it carefully, they were offered in the holy place only and eaten in the holy place.

Communion services, very much only in the holy place. They needn't be, but they're too often are. Very good, very busy service.

Sit on committees in the holy place. I would say almost every committee is in the holy place. You can argue in the holy place.

You can pass a versus censure in the holy place. You can say words across the table in the holy place. It's a holy place.

We're dealing with things spiritual. But there's a veil between us and the immediate presence of the God of grace. I've spent so much of my time in the holy place.

And I'm not suggesting you pass once for all, never to return from one to the other. You've got to ask yourself today, where am I? You might have to say, I'm only in the holy place, busy, occupied. But holiness is not my chief concern.

I'm not enjoying the immediate fellowship with Jesus. There's a veil. Only the holy place.

Oh, it's so different. If God gives you grace to enter beyond that to the holy of holies. Then another thing it says about the holy place.

Not only was it a place where they accomplished the service of God, but in chapter 10, verse 11, it says, every priest standeth daily ministering and offering oftentimes the same sacrifices which could never take away sin. Our busy service does nothing to give the guilty conscience peace or take away its day. Or the service in the world does nothing to take away our sins.

Christian service is never any answer to Christian sin. Nobody gets a testimony. Nobody stops at me, Hi fellas, I want to tell you I've just been so wrong.

As Europeans were poor, I bowed my head and I went to Jesus for the cleansing power. Oh no. We get on with it.

But it never takes away sin. Fruitless toil. UnChristlike living.

Calling forth. No praise to Thee. As one of the old Keswick hymns says in all the time.

A veil. And the veil is the flesh of our Lord Jesus. We must keep it consistent.

We preachers are like saying, well the veil is sin. No. It says, as we shall see in a moment, the veil, that is to say His flesh.

In other words, I only know Jesus after the flesh. Paul says we no longer know Him after the flesh. Though we have known Him as such, we know Him as such no longer.

A Jesus. And we have our pictures of Him. All sorts of helps.

We'd love to be with Him there, knowing Him after the flesh. And it's only an outward knowledge of Him. A historical knowledge.

Only the holy place. Thank God that veil was rent at the cross. And as a symbol that something big was happening.

That veil which was still hanging in the temple between the two compartments was rent from the top to the bottom by an unseen hand. Not from the bottom to the top, from the top to the bottom. God did it.

So that you don't need to know Jesus only after the flesh, but after the Spirit. And not the least bit helped by stained glass windows or statues. Not the least bit.

That's knowing Christ after the flesh. I can I can enjoy the Lord Jesus in my bedroom without any religious aids as fully, even more fully than in some ecclesiastical building. And we have all sorts of aids as we think in the holy place.

But there's another place. There is another place. A place of greater proximity to God.

And God is not satisfied and I suggest you're not going to be satisfied until you know something in experience of living no longer in the holy place, in the holiest of all. And what is it like there? Well I would suggest just two main things. It's full of divine light.

The outer court was illuminated by the sun. The holy place there were no windows there. That was illuminated by the candlestick.

But the holy of holies was illuminated by what is called the Shekinah cloud of glory. The base of the pillar of cloud and fire. Oh, so bright.

Nothing like it was known on earth. And I can only imagine that when Joshua went in on that one occasion each year in his wonderful garments he thought they looked pretty good. But in that light they looked dirty and shit light.

And we read this is the message that we've heard of him, 1 John 1 that God is light and in him is no darkness at all. The great manifestation of God is light and light is that which reveals everything as it really is. And when my dear friends into a meeting there comes a sense of what we really are and you begin to see it.

Things get revealed, that's God coming. God is light. And in him is no darkness at all.

He cannot be one with the least bit of duplicity or hiding in us. And you're invited to live in the light and walk in the light. At first you think that's a very awesome, frightening prospect living every day in the light where everything is revealed to you as it really is in your heart and life.

And you can't go on living in the light unless you agree with what the light shows you. The reward of light received is more light. And you see more that needs your agreement.

But don't fear for in the middle of that glorious light there's the mercy seat. There's the blood stains upon the mercy seat. There's Jesus and his blood where everything that that light reveals was anticipated and

settled by Jesus on the cross.

And there's the blood, a living reality showing it all anticipated and it only needs your agreement with the light and it avails for you. You cannot be more at peace with God than what the blood makes you when you call sin, sin. And so right there within the Holy of Holies is the mercy seat.

The place where sin has been propitiated, anticipated and settled. This means that when you get into the Holy Place you don't repent less, you repent more. You say, I'd like to get to a place where I don't have to keep repenting.

Well you won't find that in the Holy of Holies. The light's so bright that it isn't one thing, it'll be another. You'll need a form of cleansing as continuous as that of the windscreen wiper.

And you saying, yes Lord, yes Lord, yes Lord. I remember years ago at Abergelly Saturday was always a busy day as it is in all these conferences, it'll be a busy day tomorrow. When one group of people go and another group come.

And I was responsible for things then more or less. And I was rushing here and there on that Saturday saying goodbye to people and others coming and all sorts of people asking things, making demands. And I got so angry and irritated in my spirit.

If it wasn't with the staff it was with the guests. Mercifully the Lord kept my mouth shut and it didn't come out. But God knew it was in my heart.

Well the first party left, the second party came and some of the team came. And there was one brother whom I was expecting to come and bring the opening message of the conference and he didn't arrive in time. So it meant that that opening message had to be given by somebody else.

And there was only one other who was sort of on the ground and got himself unpacked. I'd been there a week. It was me.

And was ever a person in a less ready condition to give the word of God than myself. I had so many reactions that day. I'd found myself to be such a sinner.

But I knew I had to do it and I drew aside for a short while. I found my heart as fresh as a daisy. As clean as could be.

Jesus came to me and he gave me just the right sort of message. And I believe it was a blessing. How come? I'll tell you.

In the holy place although sin may come the blood is cleansing. And I have to confess I had no time to draw aside and pray an orthodox prayer of repentance. All I had time to say was, yes Lord.

Yes Lord. Yes Lord. I agree.

I agree. And as I did so the mighty blood of Jesus in his cleansing power was applied to heart and conscience. And I was as fresh and as right with God as if I'd spent the whole day in prayer.

And he was able to give the appropriate word and help us all. Living in the light. That's the holy place.

And I want to say it's the place where you are satisfied at last. You see I was made for this. I was saved for this.

Of course you were. You weren't saved merely to be in the holy place. But in the holiest of all.

And you can be. Because there's power. Wonder working power in the blood of Jesus.

You've got to believe it. If you're saying yes Lord you can say and if the blood of Jesus is enough for you it can be enough for me. And I don't accept accusation and depression.

The blood is enough. And you have all the Godhead meeting you. And your heart comforted and satisfied.

Oh it's a different sort of place than you might have thought. It's a place that's in which even you could penetrate so easily. In which you can be comfortable and at home.

Even though you're a busy man. Even though you're as busy as dear Ray running this place. You can do it all in the holy place.

Repenting and rejoicing. Being washed and made clean. Living in the light.

Calling things by their name and finding release from them all the time. And finding every need in Jesus. May he wisdom righteousness and power.

Holiness this very hour. Now how do we enter the holy place? First of all there are two provisions on God's side. First he gives us and it's a very interesting phrase you get a number of times in Hebrews.

Having let us. This is the way of expressing what we call appropriation. Having certain things then let us.

And there are two things we're said to have. And then comes the let us. Having therefore brethren boldness to enter the holiest by the blood of Jesus.

Boldness by the blood. I've asked myself does that verse mean I have boldness to enter the holiest by the blood of Jesus. Or do I have boldness by the blood to enter.

And I believe as I've pondered that it really means boldness by the blood even to penetrate to that place of light. Boldness by the blood. And I'll tell you one thing at least.

Many things it gives you boldness. This was the way by which Jesus entered the holy place. The holiest.

It says so in Hebrews 9. Hebrews 9 Neither by the blood of goats and calves. Verse 12. But by his own blood he entered in once for all into the holy place.

Having obtained eternal redemption for us. You know Jesus went back right back to the holiest of God's immediate presence by the same way in which you get in. He didn't get in just because he was the son of God.

For consider this blessed one was made sin. Was made an effigy the sin of the world for which God has nothing but judgment. How can such a one have access back to the holy of holies? He did have access.

What it was? By his own blood. Lift up your heads O ye gates and lift up ye everlasting doors for the king of glory enters in. And how does he enter in? Not because he's the king of glory but by his own blood.

He had on him more sin than ever I've had. The most a man can have are his own. He had the world.

What can avail to bring him up again from the dead and back to glory in the holy of holies his own blood. The first person for whom the blood had to show its power was Jesus. Hebrews 13 says he rose from the dead how? By the blood of the everlasting covenant.

If Jesus had not paid the debt he never would have been at freedom. But it was enough. The resurrection of our Lord Jesus proclaims to us there's power in the blood.

And if the blood's enough for him it's certainly enough for me. And not only was he raised from the dead by the blood of the everlasting covenant but he goes in to the holy place by his own blood. And if it was enough for him it's enough for me.

And I have boldness to enter right in. If you like it's as if the place belongs to me. It does.

It's been sprinkled with blood just for people like you. For no better than you. And so here's the first thing.

You have boldness. You've got it potentially to pass from the holy place into the holiest. But another thing you have is and also having a high priest over the house of God.

He's in there. He's your high priest. Touched with the feeling of your infirmities.

He knows how bad you feel. He knows how your conscience gives you trouble. He knows how sometimes you feel poor in body as well as in mind.

And you can't remember it. You've lost the notes you took. Or you haven't got the cassette of the talk that was given about this.

And your dear high priest says, don't you worry. Don't you worry if you can't remember what the preacher said. Don't you wonder or worry.

Don't bother him. Look. And he stretches out a loving hand from the holy place and gets hold of you.

And the next moment you're in. Having a high priest. My high priest.

My representative. And you haven't got to get your doctrine straight. You haven't got to pray the right prayer.

A sigh is sometimes enough. An acknowledgement that you're only in the holy place. And in you come.

Having a high priest. Before the throne of God above says a lovely hymn. Before the throne of God above I have a strong a perfect priest.

A great high priest whose name is love. Whoever lives and pleads for me my name is graven on his hand. I know my name is graven on his heart.

I know the wild in heaven he stands. No tongue can bid his hands to father. I've got a high priest.

When Satan tempts me to despair and tells me of the guilt within, up would I look. Hallelujah. I see him there.

Who made an end of all that, my dear friend. You're going to have all the help you ever need to get out of that dull, cold condition. Into the holiest.

Because not only have you boldness through his blood, but you've got your, your dear high priest. Others may criticise you. He doesn't.

He spreads his other hand. He says to you, I've come in answer to your prayer. You say, I've been too weak to pray.

But you sigh. Oh yes. I sigh.

That's enough. And you know that loving hand of Jesus brings you in. And you see the blood again.

You know how right you are now with God through that blood. Though you know yourself to be such a poor type. And then it tells us, this verse, Hebrews 10, this is the peak of the epistle.

Hebrews 10, 19, having therefore brethren boldness to enter the holiest by the blood of Jesus. Let us draw near. And it says four things.

With a true heart. And this we're coming towards the end. With a true heart.

In coming from the holy place to the holiest of all. You've got to have a true heart. That's an honest heart.

Not a good heart. A bad heart perhaps. But a heart that's honest about its badness.

And that's all God wants. In fact I would say this. If you want to get into the holiest of holiest you've simply got to confess I'm only in the holy place.

If you want to get into the holy place, holiest of all say, oh God I want to tell you, luckily I've only been in the holy place. Man, you're nearly home and dry. That's the most supreme thing.

Said in faith, it's enough. You say, Lord I want to tell you, I'm only in the holy place. By understanding you specialise in people like me.

Yes, sure. And now you're saying it. Come on in.

You could do that. I could do that. Lord, luckily I've been only in the holy place.

That's the first step. You come with a true heart. And then in full assurance of faith.

Not in full assurance of feeling. You've got to believe there's power in the blood. You've got to believe you've got that high peace.

You've got to believe it. All conscience can linger on and linger on with its accusations. Even when you claim the blood, you've got to believe.

Not in full assurance of feeling always, but in full assurance of faith. You know you were told that when you got saved, don't trust the feelings, take it by faith. But it's the same all the way along.

And God has a way of making real that which you accept by faith. Thirdly, and with a heart sprinkled from medieval conscience. We thought about that yesterday.

Get it settled. Is there something that's uneasy? Something you're not quite clear? Face it up! Call it by its name! Make quite sure you've taken it to Jesus and made a simple, honest confession and dared to claim the blood of Jesus to cleanse you from that evil conscience. And if at the same time he whispers yes, then I think you'd better tell the other person.

Okay Lord, that'll be nothing if you give me peace. And he does. And with peace anew in your heart, heart sprinkled from medieval conscience, if it's necessary, sometimes it is.

Put something right with another, admit they were right and you were wrong. That's it. Nothing beyond us.

And our bodies washed with pure water. The heart is the inner man, the body is the outer man, the outer life. And that's what I just suggested.

Sometimes the outer life, things have got to be done. It's not merely that I go to Jesus for the cleansing power, but sometimes in the outer life something's got to be changed or given up or confessed. But none of those things, essential as they are, gives you your boldness, gives you your title.

If you make too much of them they become works. You get in by the blood. By the blood.

So I end by simply saying the way in is to confess you're not in. And only in the holy place. Barely that sometimes.

As these meetings have gone on I've been in the holy place. And I want to tell you, I've had a bit of time in the holy place lately. Oh, it isn't all smooth sailing with me, I can assure you.

All the thoughts, reactions. But Lord, I've told the Lord, I'm only in the holy place. And I know what's brought me there.

But hallelujah! It's been anticipated! And you cannot have greater boldness to enter than the blood of Jesus gives you. Oh, boldness is a wonderful thing. Seeing, therefore, the boldness of Peter and John, they took knowledge that they'd been with Jesus, boldness.

But how can a sinner be bold? By the blood. So may the Lord make us dissatisfied with life only in the holy place. Not enjoying His company and fellowship.

Just busyness. And may He help us to sprinkle that evil conscience with the blood. Come to this Jesus, that wonderful high priest.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with us all evermore. Amen.

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