

W_3_God_has_Spoken.mp3

[00:00:01] I want to introduce the subject this evening by a reference to the work in America in this way. What was the particular mission? What was my particular mission to America? I never ran an evangelistic campaign. Although, I believe I can honestly say that I never spoke at a meeting without preaching Christ. I think that the words we've had read in Ephesians four give us an indication. Of the type of ministry which I was called to do and which will color our considerations in a moment. And that is in Ephesians four, when the Apostle said the risen and ascended Christ, he gave some apostles and some prophets and some evangelists and some pastors and teachers. For the perfecting of the saints. Now we can get a wrong idea of that word perfecting unless we go beneath the surface in the gospel, according to Matthew. Our Savior passed along the sides of the lake and he saw two fishermen mending their nets. That word mending is this word perfecting. Paul writing to the Galatians, he said, you which are spiritual restore such an one. And that word is this word perfecting, which was in common use as a medical term in the days of the Apostle for resetting a fractured limb. Now my work in America and my work particularly has been. Not to announce the initial gospel of salvation. Praise God that is being done. But to go up to a believer and say, look, don't you realize there has been a tremendous dislocation taking place? Let's see what dislocation God's chosen people.

[00:01:54] The channel of blessing to all the world has for 1900 years been scattered all over the earth and not written God's people at all. The Prophet says they shall be lowly, not my people. And I will not be their god. You mean to tell me that could take place and not make a tremendous difference to the whole attitude of God and men? That's the dislocation. Well, now the ministry which the apostle puts first in Ephesians four is the Ministry of Adjusting Adaptation. There are three ministries here, if you'll notice. There's first the Ministry of Adjusting. Then there's the Ministry of Edifying. Then there's the Ministry of Increase and Growth. That's the right order. You can't build anybody up if they're on the wrong foundation. And so largely, we spend our strength and our time earning the most blessing titles of monuments. Very nice one Ultra Dispensationalist two cares, two hoots about that because there's this need to draw attention to God's people that they're taking to themselves, things that belong to the people of Israel and living in a fool's paradise. When Israel are gone and God is now focusing his attention upon the poor outsiders, those who had no covenants, no fathers,

no scriptures, Gentiles like you and me. So a ministry of adjustment. If you were in the afternoon meeting and we had our Sunday school functioning downstairs, you may hear some singing choruses and one of the choruses you would hear them sing sometimes is, I'm not going to see it.

[00:03:33] I will make you fishers of men. And then you say, you know, they're singing it again. That's another one. I never heard that verse. Oh, no. We've got we've got two verses for that chorus. The next one says, I will make you menders of nets. Oh, yes. We want these children to remember that unless their nets are mended, you can go out fishing all night and catch nothing. You can have an untrained, undisciplined untaught preacher and he'll catch nothing. That preacher depends upon the teacher. That that evangelistic campaign can only get its force if the man who preaches has been taught the truth of God. So don't forget that behind every preacher, there is a teacher or should be. So you think. You think I worry a lot, don't you? When somebody says to me, Why don't you go out and preach the gospel? If I start saying aut as they do, I remind them we in another meaning. Aut stands for nothing. The only thing we ought to do is to please him. And he gave some apostles and some prophets and some evangelists and some teachers and who's going to quarrel with him? So each one does his work well so far. Now, what I want to do this evening is to take this question of the need for a ministry of adjustment and adaptation.

[00:05:00] And see how the Apostle Paul as letters example as the way to do it. Because all friends, even though we know the truth and even though we want to help somebody or don't we make mistakes, don't we go about it the wrong way? Don't we say things that instead of helping spoil and I'm sure there's not one of us here, but what wouldn't say, Oh, if there is a model, if there is a pattern, oh, let's have a look at it so that we may approach it in the right way. You see, we need not say that because we're never going to compromise and pray. God, we may never do that doesn't mean to say we're going to be uncouth and rude and never give any credit to the other person susceptibilities in his upbringings. We've got to remember the two sides. There's one scripture anyone can buy, one half or the other. It says, Do all to the glory of God, right? Says the man who rides roughshod over everybody. That's me. And the next verse says, Give none offense and the other way says, That's me. Well, you're both wrong. You've got to do all to the glory of God and give none offense at the same time. And

that needs grace as you can really understand. Well, now, the Apostle Paul had a ministry to the Gentiles.

[00:06:18] But he was submitted in the mercy and grace of God to plead in one epistle to his own people. The Epistle to the Hebrews is written by Paul, but not as an apostle to the Gentiles, but as one fellow member to another, urging them to consider. He says. He says, I know, I know. I'm speaking to you as one who knows what it is to have been a Pharisee and a Hebrew and a legalist. I know what it is to have labored and sweated in order to accomplish a righteousness. All I know. All that he says I would like you to consider. Think of the change that's come about. Think what brought it about. And then, of course. The difficulty of speaking to change the theme instead of saying Pharisees, we've got friends and acquaintances and we meet those who were Baptists, Methodists, Congregationalists, brethren, all sorts and kinds. I sometimes slip over the word. I say all sorts of abominations and mean denominations, but I don't say the word abomination. But I think they see a little twinkle in the eye so they don't get quite offended. But I've got to watch, haven't I? You see, now these mean something to these people. Their fathers have given their lives for the truth that they stand for. And we must remember that. So the first thing the first thing are been, Oh, I think we better turn to the book and let the apostle out and tell us what the first thing is.

[00:07:53] Hebrews Chapter one. I'm asking you to turn to Hebrews. Not this evening in order to analyze the epistle and to understand its great main teaching, but just to see how this man approached those who were already inquiring and wondering, and yet held by so much tradition of the past, how he approached them. Notice the first note that he strikes in verse one God who at sundry times and in divers manners speaking time past unto the fathers by the prophets. And that's only half his argument is going right on to say. But since then he has spoken by his son. But I'm stopping for a moment. You notice what he does? It's what you and I must do. We must never leave in the minds of anybody who listens to us. That because we differ from them and because we question their position that we are playing fast and loose with the Word of God. The one thing we must make abundantly clear is that whether they understand us or not, whether we make ourselves clear or not, all that we believe is resting soundly and solidly upon thus saith the Lord. If there are mistakes, it's because of our frailty, our inability to interpret. Our inability to translate. But honestly, in our hearts, we want to believe nothing. We want to teach nothing which isn't squarely on the word of God.

[00:09:23] Now, you see, if you're not careful, you go straight at some subject, which is like life and death to these people. All their days have been brought up to it. And, you know, quite a number of God's people have got a wonderful book of theology. But he doesn't happen to be the Bible. It's the hymnbook they use. They've sung it since they're children and they quote it as though it's chapter and verse. And you've got to remember that. So you see, the first thing that the Apostle did was to recognize that the Bible that the Hebrews believed was his Bible, although he was going to take them a stage further and say he has spoken since by his son and go on to see what the son has said. He didn't divorce them. He didn't say why that's all out of date. No, no, he said we need them all. Presently, when he's writing about the Tabernacle in the book of Exodus, the Holy Ghost, thus signifying that's his estimate of Moses writings. Now you see a Hebrew listening to that. He would say, well, this man believes the old book. And that's the first thing we must do. Now, let's take this a stage further to show you that it is no accident. First verse says God in times past spoke the word spoken. Verse two hath in these last days spoken unto us by his son.

[00:10:45] So he's moving from that which they accept to that which they may not have been quite so sure about some of them. He says, I want you to see that it's still God that's speaking. And that's the next thing we must remember. We are dealing with an inspired book and we are not right to say that one portion of it is more inspired than the other. Now, you and I put the Lord Jesus Christ in a place by himself. But there is an insidious teaching which traps some of God's people. They hear the person who's preaching, he says. What we need is just the words of Christ, and they say, Amen. That's what we need. But the preacher means and not the opinions of the Apostle Paul. Is he? But the writings of the apostle Paul are just as surely the words of Christ as the writings of Matthew. Christ wrote not a single word in the New Testament. So if you call me a poor light and I'm as rude as you are, I call you a matthew light. Then where are we? We are back where we started. Either it's given by Revelation of God and the Gospel of Matthew and the epistle of Romans. And the Book of the Revelation are all on the same level. So God, who at sundry times and in divers manners speaking time passed through the prophets. And in these last days, spoken unto us by his son.

[00:12:13] But it says anything about it. If we've got any sense, we say, Well. If it was a moral responsibility to listen what Isaiah said. Should. Responsibility isn't less to listen

what a son of God has said. That's his point, you see. Now look at chapter two. He comes back to this subject. Therefore, we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken, you see the two words, he's got it again. The word spoken. He's still there. It's the word spoken by angels was steadfast. Who is not talking about prophets now? He's talking about angels. And if you know your Bibles, of course you do. You wouldn't come to this meeting if you didn't know them. In some measure, you know that the law Mount Sinai was given by the disposition of angels says so. So here's the law of God now being spoken. Not the words of the prophets. But if the word spoken by angels was steadfast and every transgression that law you see and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord? So he's exactly the same argument. God spoke once through prophets. He has spoken by His son. God spoke once through angelic ministry. He's spoken by the Lord.

[00:13:39] He says, Are you going to escape them? If they didn't escape? Well, the answer is you won't. Now, the apostles apparently dropped that subject. He goes into all the mighty teaching of Hebrews, but when you get to Chapter 12, you discover that he didn't forget. Of course, he was under the guidance of the Spirit of God. Or I dare say Paul himself sometimes started a subject and never finished it. But I have many a time, and it's only when I've been going home with the train, I thought, Oh, I never got to the end of it. I've got so enamored of the bit that was in the middle that we had the doxology and went home and I never finished. But the Apostle, when he gets to Chapter 12, he's back on the subject of God has Spoken. You look. Verse 25. In the earlier verses, he spoken about Mount Sinai. Verse 18, The mount that might be touched and burned with fire. Now then verse 35, See that you refuse, not him. That speaketh. For if they escape. Not. You mean to tell me he has forgotten what he said in chapter two? He said, How shall we escape? You wait till you get to chapter 12. And he says you won't. And by the time you've read all those chapters in between, you'd understand why. Oh, my. If we could talk like that to some of these people who are floundering about in Dispensational truth, we should have to move to Saint Paul's Cathedral or Westminster Abbey and get them into a meeting like this.

[00:15:02] But that shows you how poor we are. We only get one here and one there. Let's bless God for the ones and twos. See that you refuse. Not him that speak it. But if

they escape, not who refused him that spoke on earth. Much more Shall not we escape If we turn away from him? That speaketh from heaven. And as a double thought here. First of all, he says in this chapter he who spoke on Earth spoke from Mount Sinai. He then direct your attention to Mount Zion, the two mountains. But then he says, Don't forget there's another meaning. Christ spoke on Earth when he walked through the streets of Jerusalem, when he walked by the shores of Galilee. Quickly the ascended. And he sent his apostles to represent him. He spoke from heaven. He said, if you are under no obligation to listen to what he said when he was upon Earth, how much more are you under an obligation to listen to what he has said since the ascended seated Christ has spoken. So when a person starts talking to me about the relative inspiration of the gospels and the eyes open, the Gospels and the epistles, they're in for it, aren't they? Because you see, there's no possibility of of comparing one or the other.

[00:16:18] It's the Word of Christ recorded by Matthew. It's the Word of Christ recorded by Peter James, John or Paul with this difference that the word recorded by Matthew was by the Christ who walked the Earth. And the word recorded by Paul is the words of the Christ who is seated in the glory. And if that makes any difference, it puts the balance on the side of the epistles. One more reference, because this rounds it up in chapter 13. Worst still remember them which have the rule over you who have spoken unto you the Word of God, whose faith follow. He sums up Christian ministry in those words at all. That's all they spoke when unto you the Word of God. All of you are some people about Christian ministry. The first thing they talk about is sacraments and being set apart to administer the sacraments. Apostle Paul says sacraments. Who says, I know all about sacraments? He says in Colossians Chapter two Let no man judge you with regard to meats or drinks or holy days or the Sabbath day. They are shadows. The body. The reality is of Christ. Shadows were good till Christ came. But who wants the shadows? Now he's come. So now we've got you See? Chapter one. Chapter to chapter 12. Chapter 13. God has spoken. Whatever they felt about the apostle's argument, nobody could ever turn around and say, Why don't you listen to him? He doesn't believe the Bible.

[00:17:53] He added All the time, God has spoken. Now we come back to chapter one. You can keep chapter 13 open if you like. Of course, we shall come to that back again. Here's the next thing. Verse ten, Chapter one. And thou Lord in the beginning hath laid the foundation of the earth and the heavens are the works of thine hands. And you

might have gone on to say, and they are the permanent witness of his deity. But he's not using it for that purpose at all. He's introducing creation to tell you it's perishing and passing away. What a strange idea. But he knows what he's about. Let's read these verses and then the other two that we shall look at. And now, Lord, in the beginning was laid the foundation of the earth. And the heavens are the works of thy hands. They shall perish. Ah, yes. But he got something else to say. But now Remainist, that's the next thing. You see it all that you'll say to these folks who are on the outside edge, they're all of a tremble because they're going to lose something. Well, they are, But we want to assure them that what they're going to lose is just a type and a shadow. But one that remains unchanged and unaltered. Is the risen Christ. Now answer the apostle. I can contemplate with a fair amount of ease of mind the dissolution of things, heaven and earth passing away.

[00:19:28] So long as it could be still written that thou remainist. Of course, if he passes away. Well, we are of all men, most miserable. So here's the next thing. The word of God written and the permanency, the unalterable ness, the unchangeable character of the Son of God He remains. Whatever else may go. You'll never lose him. Well. It says again in verse, in verse 11, they shall perish, but thou mayest. They also wax old as doth a garment, as a vesture shalt thou fold them up and they shall be changed. But thou art the same. Down the site now to references one Chapter eight, one Chapter 13. It's one thing to tell a Hebrew that creation is going to fizzle out and pass away. It may be a bit disturbed, but to tell a Hebrew that the law of Moses was going to pass away was going to ask for trouble. They were so convinced that the law of Moses being eternal and permanent that the rabbinical teaching is that God himself warned of an actress in heaven every Sabbath. And they didn't smile when they said it. The idea was monstrous to think that that law given with all that tremendous splendor. Was ever going to pass away. So he prepared their minds. He said, I've told you not only the law is going to pass away, but heaven and earth is going to pass away.

[00:21:01] And he said, if I tell you the law is going to pass away, I'll tell you the same as I said about the other, but Christ remains. And that matters most. So here we have Chapter eight. Now, the things which we have spoken, this is the stuff I'm going to sum it up for you. We have such a high priest who is set on the right hand of the throne of the Majesty in the heavens, a minister of the sanctuary and of the true tabernacle which the Lord pitched and not man. He's directing that attention away from the things made

by man to the things that abide. Now, among other things. He says in verse six that Christ is the mediator of a better covenant. Now, I think we're going to touch upon this just as a sort of a little aside, because there are too many things to take the detail better. That's a key word of Hebrews. It should be a key word when you are speaking to these folks who are inquiring what dispensational truth means and not quite sure of it. The one thing you can honestly tell them is that you've got something better. Of course, it sounds like boasting. It sounds like salesmanship, but it is true. You can examine the tenets, the teaching, the doctrines and practices of all the denominations that you know and examine them honestly, fairly, intelligently, sympathetically.

[00:22:26] And if they are know the truth of the mystery, you will have to say, and in spite of it all, we got something better. And right through this epistle to the Hebrews, you get those words. A better covenant, a better tabernacle, a better sacrifice, even a better resurrection. Better things. When I need that. I just mentioned that in passing. Now it is there's a consequence about this statement that there's a better covenant because if the New Covenant is better than the old, well, there's something wrong with the old then. Oh, is there? Certainly there is. Verse seven. For if that first covenant had been faultless, then should no place have been sought for the second. Put the whole finding fault with that, he says, Behold, the days come saith the Lord when I will make a new covenant with the House of Israel and the House of Judah. And at the end of this chapter, verse 13, in that he saith a new covenant, he hath made the first old. Now you're back to the first chapter. Now that which decays and waxes old is ready to vanish away. You see. Chapter one, he said Just creation is waxing old and vanishing away. Chapter eight, he says, And your old covenant. Now from our point of view. It's a bigger disaster than heaven and earth should pass away than that the Covenant. But not for a Jew. He could stand and listen to you talk about stars falling from the heavens and things being dissolved.

[00:24:12] Feel a little bit upset about it, but he wouldn't go off the deep end. But if you said the Lord Moses were going to wax old and vanish away, you must look out. So. Now we've got to retranslate this. We got not to touch upon that thing that belongs to that denomination first. Oh, there's a need to be wise as serpents as well as harmless as doves. If I go up to a Baptist whose ancestry gave their lives for the teaching of the Baptists, and the first thing I do is to say no place for water baptism. Do you expect to get that man sympathetic hearing? And yet when I get to the unity of the Spirit, which

I've got to keep, it says, there's one Lord, one faith, one baptism. And if I've got to make two baptisms out of one there so as to get water and spirit, what am I going to do with two lords and two bodies? So you see what a need there is to see how the Apostle approached his subject. He took a large view of something that was outside their peculiar calling and said, You see, even though you could contemplate the passing away of heaven and earth, Christ remains. Peter you know, when he touched upon the dissolution of the heavens and the earth passing away with a great noise and being burnt up, you know what he said at the end? Nevertheless, we, according to his promise, look for a new heavens and a new earth wherein dwelleth righteousness.

[00:25:40] Well, he didn't seem to be very upset, did he? And Peter impinges on both his epistles of one one figure in both of his epistles. He draws your attention to Noah and the Ark and the eight souls that were with him. He said, We've got an ark and we've got the equivalent of Noah, and we can go through a more dreadful dissolution and flood than ever took place in Genesis six. So he's on the same idea, striking the same note. Everything passes away, but there are remains. Now, when I was in the when I sent a little message over to United States before I went there, this was what I said. I'm not saying it because I said it because I want to show you that it was acting in my mind. I desire to meet those who emulate the bereans. And this is a bit too so, Minister of the word that not only shall the hearer see more clearly the character of his calling, which I wanted to do, but that the person and work of the Son of God, in the plenitude of His grace and glory as head of the church, which is His body, shall be exhibited with all the consequences, doctrinal dispensation and practical that must necessarily follow.

[00:26:53] That's what I try to express and what I was out for. The Christ, the Son of God, in the plenitude of His grace and glory as head of the church. Should be exhibited and all the consequences. This is where the rub comes. A good many people accept all the blessings you're offering to them, to the discover that it means this or means that or means the other. Oh, they say. What will my pastor say? What will so-and-so do? Well, I don't know. I can guess because we pass that way ourselves. But you see, it is either true or it isn't true. We must be honest and say, Well, it's true, but I'm not going to stand for it because of the consequences. Right, friends, that's honest. It makes me think of the Jew, the rabbi in the synagogue who was reprimanded by somebody because he didn't speak about the evils of Moneylending among his congregation. And a man at least was honest. He said, I have seven reasons. Seven reasons? Yes, I have a wife

and six children. Now, if some preachers were honest and said that, we know where they were, but they appeal to the fathers, they digging the books, they picked out a creed and they bolster up their false attitude. Now, the old rabbi was right. He got six. He got seven reasons. A wife and six children. And as many a person as heard the truth of the mystery.

[00:28:23] And I never got any further because they've either got a wife and six children, they've got six wives and one child or something. I don't know what, but it's something like that. It's not the truth. It's not because they can't interpret it. It's not because they don't understand the original meaning. They know all that. And so we could go off on another tangent now as many or many a passage in this New Testament, which is translated knowledge that ought to be translated, acknowledge it isn't knowledge that stops us. We know enough, but it's the acknowledging of where we have reached where the rub comes. That's where the difficulty comes. And many of us pay a very severe price in order to acknowledge what the Lord has shown them. But there is a blessed consequence of that. For if you acknowledge what he has shown you, you're ready to be taught the next bit. But if you will not acknowledge where you've already come, you don't expect God to his moral and spiritual. To give you more truth to this disabuse. And so you see these things have consequences. Well, that's two aspects, then. First of all, we have stressed by this apostle that however much you may misunderstand him. He was never departing from the original fact that God had spoken. And then his second point is that his focusing attention all the time and not upon it, but upon him.

[00:29:52] They remainist. And then he begins to compare. After you've done that, he begins to compare. He says Now. Moses. Chapter three. Moses is said to. He was a mighty man and he's held in great repute by every true Israelite, as he should. Verse five. Or he says in verse three, For this man that is Christ was counted worthy of more glory than Moses. Why? Well, for this one essential difference, inasmuch as you have builded a house at more honor than the house, it's Christ who is the builder. Moses is only a little part of the story. Or he changes a figure in verse five. Moses Verily was faithful in all his house as a servant. The Christ as a son over his own house. That's where he started. So as you see, I put Christ over against all the prophets. Chapter one. I put Christ over against even the Ministry of Angels. Chapter two. I put Christ over against Moses himself. Chapter three. So you can go on, he says presently. Oh, there's a priesthood that Aaron never knew anything about. Will you look at Chapter? This is

chapter seven, verse 11. He's therefore perfection were by the Levitical priesthood. For under it, the people received the law. What further need was there that another priest should rise after the order of Melchizedek and not be called after the order of Aaron? This is. For the priesthood being changed.

[00:31:47] There is, by necessity, a change also in the law. Crisis is paying out a universe 14 and on Earth. Nobody who sprang out of Judah could be a priest. The Melchizedek priesthood is a heavenly one. Well, that's that's the end of all the Levitical priesthood. That's another bit dropped out of our universe, isn't it? The priesthods. God. Well, now look at the way in which it is emphasized the close of this Chapter eight. Verse 23. But they truly were many priests because they were not suffered to continue by reason of death. He says. You see friends, even though God segregated the people, even though the children of Levi and the House of Aaron were consecrated and the priests and an excess where the other people couldn't, they all died. Aaron had to have a successor as soon as he was anointed. But he said, I'm going to ask you to look at this priest. But this man. But this man, in contrast to Aaron and all his priests, but this man, because he continued with ever hath an intransmissible priesthood, wherefore he is able also to save them to the uttermost that come unto God by him. So he says, If I suggest that you now give up a failing, dying priesthood, I'm only turning your attention to one who ever lives. Defeated Ascended Christ. Notice it. But this man now, the essential central element of the Hebrew religion, was sacrificed.

[00:33:33] So as time will not permit us to to everything in this evening meeting, let's look at the words. But this man in chapter ten, verse 12, chapter ten, verse 12. But this man, what is about? Oh, it's about the priests again, verse 11 and every priest. Stanley, I want you to notice the words now, because they all have meaning. Every priest standing because he's going to tell you that this one priest I'm talking about is the one that sits. No priest in the order of Aaron ever sat down in connection with his work? Never. As for things being pointed out now and every priest standing daily ministering and offering oftentimes notice the emphasis upon over and over again the same sacrifices which can never take away sins, never take them away. No, it says so in the same chapter, verse four It is not possible that the blood of bulls and of goats should take away sins. They might do it ceremonially. They might do it in picture language. They might do it in a symbol, but not in reality. Oh, no. So here we have these priests standing and offering that which never took away sins. Now the contrast. But this man,

after he had offered one sacrifice for sins forever. Sat down on the right hand of God. You see the difference? Now look at the early verse. Chapter ten, verse one. For the law, having a shadow of good things to come.

[00:35:14] It's just. That's right. That's what he had a shadow. I'm giving it its full place. The law was given by God to be a type and a shadow. Oh, think of the wonderful types and shadows there are. How valuable they are. The whole Tabernacle furniture. Speaking of the holiness of God and the need of man. As it says in Chapter nine, as I've partly quoted. If you look back about this tabernacle. It says at the end of verse seven, but into the second part of the tabernacle went the high priest alone once every year, not without blood, which he offered for himself and for the errors of the people. The Holy Ghost. This signifying not merely Moses signifying, but the Holy Ghost is signifying that the way into the holiest of all was not yet made manifest, while as yet the first tabernacle was yet standing, which was a figure for the time then present in which were offered both gifts and sacrifices that could not make him that did the service perfect as pertaining to the conscience, which should mean meats and drinks and divers washings. Now that word washings is the word baptisms. But King James was so ecclesiastical that he forbade the translators to put baptisms and they had to put washings. Divers, baptisms and carnal ordinances imposed on them until the time of reformation. Now, he says, that's what the tabernacle was, a picture and a shadow imposed until and when Christ came that passed away.

[00:36:51] Its significance now is found in him. So we see all the way through. I'll come back to chapter ten, verse one. For the law, having a shadow of good things to come and not the very image of the things can never with those sacrifices which they offered year by year, continually make the comers thereunto perfect for them. Would they not have ceased to be offered? Because of the worshippers once purged, should have had no more conscience of sins. But he knows sacrifices. There is remembrance again of sins every year. Look down the page, will you? Remembrance every year. Verse 17. And their sins and iniquities. Will I remember no more? Who's going to remain under the old Covenant? When you're remembering your sins every year, when the New Covenant has been brought in by better sacrifices and a better priesthood. And you remember them no more. That's the way to go about it, you see. He is pointing out better things, isn't he? Well, now, there's one point here that I want to make. In verse ten. It says, which they offered year by year continually. While strictly speaking, if you

offer nothing year by year, you do it continually, wouldn't you? Do you think the Bible says that bit, throws it in, doesn't know what else to say about it? Or is there something deeper here that we've missed? Look at verse 14.

[00:38:14] For by one offering he hath perfected for ever them that are sanctified. Now that word forever is this word continually. And it's the strongest word for eternity that the Greek language knows. He has perfected and to all perpetuity. Names are not perfect, so we're not going to be robbed by a translation. Let's come back to chapter ten, verse one. For the law having a shadow of good things to come and not the very image of the things can never with those sacrifices which they offered year by year, make the comers thereunto perfect unto all perpetuity. It only made them ceremonially perfect for a year, and they started all over again on the next day of Atonement. That's the difference. So now you see is focusing at last, he says. You see, you've been looking at a ceremonial religion given by God when you were children. And you thought that's the be all and the end all. But he says, No, no. When Christ came, he fulfilled every type and shadow. And now you find you're all in him. We rightly sang that hymn, finished all the types and shadows of the ceremonial law. Speaking about better things. Yeah. I've only often when I'm going somewhere out. A glimpse at the hymnbook that people use in their chapels. You can get a good index. Well, I wouldn't mind anybody coming into this chapel, opening up this hymn and looking at this verse.

[00:39:48] But I think that if any person can sing this with a good heart in it, constitute a part of their teaching. There's very little that you and I can do for them. This is it. Sing of the love that surpasses the love that will ever unfold. Its breadth and its length are unbounded. Its depth and its height are untold. All fathomless boundless measureless love of the Lord. We would know more of its fullness now in our hearts shed abroad. That's where we are. Friends. And the Ministry of the Apostle Paul. Given to him by inspiration of God to put us poor Gentiles into this high calling. As put us on the very zenith. At all. In fact, when he wrote the epistle to the Colossians, this completes the Word of God. Our version says it fulfills it, which is a backhanded way of translating. It doesn't fulfill anything. It completes. Ye are complete in him. So sometimes you can put a little sting in the little word you drop when you say Good afternoon. I hope you've had an enjoyable time, say, But friends, you've got an incomplete Bible. What do you mean by that? Well, I say, can you give me just, you know, in your own language, can you

give me the first chapter of Ephesians? Well, the first half of it, then the first half of the chapter. Now, can you give me the Sermon on the Mount? Oh, yes.

[00:41:20] I'm wrapping the whole thing off. You can give me Psalm 23. Yes. Isaiah 53. Yes. Isn't that lovely? Isn't that splendid? That's the word of God. But the word of God that was sent by an apostle of the Gentiles to you, you don't know. You see, that's tragic ignorance. So of course we are very mild and modest at the beginning, but occasionally when we get to the end, it gets like that. Well, that's what I wanted to do this evening. Didn't want to teach anything. I just wanted to say to you, if you in your turn, have the privilege and responsibility of going to somebody who is in the shadows ceremonials and that constitutes most of his religion. I'm not speaking I'm not speaking cruelly or unsympathetically. I know, folks, the fact that they get up very early in the morning and do something that inconvenience a part of their religion. Oh, yes. Well, they must honor them for it. But say, after all said and done, there's something better, better, higher, richer, fuller. We're not asking you to give up anything except types and shadows. When Paul wrote to the Galatians, he said, Oh, I'm afraid of you. You observe days and months and weeks and years. I'm afraid of you. If that's all it amounts to, you might as well have already kept under the law. And so what is it with you? Take this epistle to the Hebrews as a model of the way in which one man sought to influence others that he knew and lead them to see.

[00:42:56] And he exhorts them, he says, therefore, leaving, leaving the word of the beginning of Christ. Let us go on unto the complete end. Perfection. And then, of course, that's where the rub comes. I say, you know, the thing that worries me is I've got to leave. I said, You can't go on unless you leave. Some of you friends had a little difficulty in coming to this meeting, but if you sat too long, say, Well, I don't want to leave home this afternoon, say, Well, goodness me, you never get to the meeting then, will you? Well, these folks, they want what you've got. Oh, yes. Many a time. But they can't screw up their spiritual courage to leave and go on. So may the Lord give grace. If anyone is here. Isn't that position? I can't do it for you. But he can. And if you're helping somebody else, that's got to be done. And so I commend to you the epistle to the Hebrews, not only for its own sake and its own teaching, but as a little exhibition of the way in which we may learn the approach to those who are seeking and hesitating and not quite free to step out into the light and liberty that we so much enjoy.