

W_29_The_Testimony_Of_The_Scriptures.mp3

[00:00:02] I sometimes think of two passages. There's one The voice that breathed all Eden. And I think of my voice going all over the world. And the other is that the face that wrecked a thousand ships, is it? Well, they've got me face now and they've got my voice. But it's it's a wonderful thought that God can stoop to use. The lowest of us and the least of us. For the mighty Apostle Paul took that position. Unto me, less than the least of all saints is this grace given. Now I have in my hand. You notice here a little rosebud. I'm going to start with it. I don't know whether you've ever examined a rose bud and seen the loving care in which God has so arranged those sepals. I hope I'm speaking botanically right. Sepals of the Calyx too. All cling together, keep out wet frost insects until it's ready to open. And there was an old monk years ago in a monastery. Wrote a little Latin bit of doggerel. I won't attempt the Latin. I'll give you the English Five brothers. Are we all born at one birth, but five of the strangest brothers on earth? Two of us are beardless. Beardless from youth to old age and to have beards that would grace well, a sage. But strangest of all is peculiar race. One has a beard on one side of his face. Now that old monk saw something.

[00:01:47] Can you believe that? That which you will find in every rose. Even the wild roses on the hedge have got that marvelous little bit of care. Of perfect wrapping was just sheer accident. I think it's more reasonable to believe that it's a designer is evidenced by that design, don't you? Well, that's my subject this evening. I never said to our brother Stuart Allen, that He never said to me what subject he was taking. For we are workers together, both of us belonging to God. You might say, Well, that's a funny idea because you may be taking the same subject that he was going to take. What I am and you see that that means to say that it was in the will of God, that it should be so. Because, you see, if we'd have said, what are you going to take or what. I'll take that. You see. Well that's. No, that's now getting the will of God. And somebody once said, you go quicker to the door when there's a double knock. So all over again this evening, we are going to consider the testimony of the book. And it's the great foundation upon which we rest. Because, you see, even though we would agree that Christ is all in all. Yet I say to you and I say to myself, Well, how do I know a single thing about him? Until I opened the book. So we can't dispose of it, you see.

[00:03:16] Well, now you have all received this little photograph of a chart which I use sometimes in meetings. A big one, you see, of the epistle to the Hebrews. And I'm going to ask you to just let me go through that epistle. As based on the limited time. And I'm going to ask you also to check this, that if I put down here or say a word which isn't in the book. Well, then you leave it alone. But if every word down here is just lifted out and put in its place, then you cannot deny that there is an evidence there of a superintending mind over and above the general run of the letter. We have. Our foundation today involves the scriptures and the Person of Christ is one great sacrificial offering and the principle of right division. And as we go through this epistle, although I shall be stressing the evidence that this gives of the inspiration of the book, we shall come up against the person of Christ. We cannot help it in such an epistle, and we shall have to exercise right division unless we take things that belong to that calling and associate them with our own. But primarily, I'm asking you to preserve this, if you will. I'm telling you this, that there isn't such an outline as that in existence outside of our publications, or if there is, they copied it and put it in your wallet or your bag or your Bible so that you may be armed.

[00:04:52] When somebody raises the question, well, how do you know? Well, so have a look at that. See, and it may be blessed of God. What will open the book? And we'll notice the way in which this underlying structure. Challenges us with regard to the question of how far we can say this is a sheer human invention. Now you will notice that it opens with the emphasis that God has spoken. Chapter one, verse one God, who at sundry times and divers manners spake in time past unto the fathers by the prophets hath in these last days spoken unto us by his son. God hath spoken. Chapter two. Therefore, we ought to give the more earnest heat of the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast. And then verse three, How shall we escape if we neglect so great salvation? So you notice the emphasis upon the fact that the word has been spoken. Now, you may have forgotten all about it as you start reading Chapter two and chapter three and Chapter four. But Paul or whoever it was that wrote it for the moment. Comes back to it in Chapter 12. The other end of the epistle. He's thinking about Mount Sinai. Verse 18.

[00:06:26] For ye are not come unto the mount that might be touched and that burned with fire and nor unto blackness and darkness and tempest. And the sound of words and the voice. A sound of a trumpet. And the voice of words Which voice they heard

entreated that the word should not be spoken to them any more. Verse 25. See that ye refuse, not him. That speaking. We can't get away from it, can you? It opens with God having spoken. It's now going to end with Spoken. The spoken word. Chapter 13. He says. Verse seven. Remember them which have the rule over you who have spoken unto you the Word of God that sums up their ministry. Those who had the rule over them, they spoken unto you, the Word of God, whose faith follow considering the end of their conversation. Jesus Christ. The same yesterday and today and forever. Now that throws us back to chapter one. Because you know as well as I do that. Speech emphasized there in chapter one that he's the same. Verse ten, and our Lord in the beginning hath laid the foundation of the earth and the heavens are the works of thy hands. They shall perish. But thou remain ist. They all shall wax old as doth a garment, and as a vesture shalt thou fold them up and they shall be changed. But thou art the same. Now is this accident. God has spoken.

[00:08:04] Thou art the same. God hath spoken through those ministers. And it was Jesus Christ to save. But not only. So in chapter two, it asks the question, How shall we escape? And Chapter 12 says, You won't. You notice what he says? Verse 25. See that you refuse, not him. That speaketh. For if they escape not. This can't be accident. It's there embedded in the book. Only just to be underlined to see it. You don't have to invent. A statue because that would be your own idea. You maybe have to discover it. Sometimes. I've stood in a fish house in Aberdeen and I've noticed the skin of the girls who go and over goes the they call it Philip. It looks like emptying it to me, but they call it Philip. But they're just for that stick of the knife. They reveal the underlying skeleton so perfectly balanced so that it wags up and down when it's going through the water. Of course, skeletons are not very nice pets, but they're very necessary. So underneath this book, just the same as in the whole of God's work in in nature, there is this underlying structure for which the whole is built. Well, now there's one other feature. In chapter one, it says concerning our savior. Verse six. And again, when he bringeth in the first begotten into the world, he said, And all the angels of God worship him.

[00:09:33] And then you'll find at the other end it says at the last chapter and almost the closing part of the chapter, verse 20. Now the God of peace that brought again from the dead, our Lord Jesus, the same word. Bring it again. Bring it again. Well, now, of course, if we had all the time that there is, we could spend on these two sections because it's I've only just touched upon the barest outlines and chapters one and two

have got a little structure all to itself. Friends. Quite independent of this part. You see, it says that in the beginning God spoke to the fathers by the prophets. And in these last days he spoken by his son. Then it says he spoke by the angels and now by the Lord and those that heard him. And then it says in chapter two, he was made a little lower than the Angels. And in chapter one is far above all angels. Oh, yes, it's all there. I'm only telling you that to tantalize you because, you see, you never get to the bottom of this book. But I must pass on because I don't want to. I wish you'd be time. This is now a look at the second section and you will notice the words on to perfection. And then balanced by Back to Perdition. Let's get those put right in case we can't get them all in. Chapter six.

[00:11:02] Therefore leaving the principles of the doctrine of Christ. Now, that word principle has already been explained in verse 12 of Chapter five. For when? For the time he ought to be teachers. He had need that one teach you again, which be the first principles you are in need of milk and not a strong meat. So he says, leaving the milk, leaving the the elementary things. Let us go on unto perfection. Now, the alternative to that. Is found in Chapter ten. Where it is. Verse 38. Now the just shall live by faith. But if any man draw back, you see, the alternative to going on is to draw back. Isn't it? You ought to go on or you draw back. But if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition. So now there's the two focal points of this epistle. You either go on unto perfection or you draw back unto perdition. Now, in the mind of most of us, the word perdition has got an ugly sound. It's almost equivalent to to the traditional hell. Now, it's not possible for a believer to be lost, but it's very possible for a believer to lose. Shall we turn to Matthew, the 26th chapter to see the word perdition just in its everyday usage. Nothing to do with doctrine. And then you'll see the meaning. The 26th chapter of Matthew has to do with that precious little offering made by.

[00:12:48] The woman who came with the alabaster box of ointment. Verse seven, There came unto him a woman having an alabaster box of very precious ointment and poured it on his head as he sat at meat. But when his disciples saw it, they had indignation saying to what purpose is this waste? Now that word waste is the word perdition. So you see, you could either go on to perfection or you can draw back to sheer waste. Well, that makes us say, Well, what's perfection mean? How does that balance the word waste? The word perfection. Is the development of the word that is on

everybody's lips and in all the various newspapers and everything, the word Kelly. Kenny. Ever heard the word Kenny? Why do we call it a television? Not because it's perfect, because apparently they. They're not perfect sometimes. Why do we call it a telephone? Why are we this big about a telescope? Why do we write a telegram? It's all because you're using the distance. Telephone speaker, The distance telegram writer, The distance telescope. See at a distance. And the word perfect here doesn't mean getting better, but it means having started a run a race. You don't turn either to the right or the left, but you go right and touch the tape at the end. So Paul uses the very word which is given us here as the word perfect in two Timothy four.

[00:14:15] He said, I have finished my course. I I've kept the faith. And the word course near Davos is the race course. So we come back again to chapter five and six with these two focal points to remember all the time. I've already referred to the fact that in chapter five he is speaking to those who for the time being ought to be teaching others. But he says they're just babes. But the distinguishing mark between a babe and a full grown person is given in verse 14. But strong meat belongs to them that are of full age. Now, that's the word perfect. The word perfect fool age. And if you were living in the days of the Apostle and had a friend say, in Athens or Corinth, you might receive an invitation to a festivity, a party that's being held because their son had come to the end of his life. Would you say that's a fine idea, having a festivity because the son has come to the end of his life. So. That's right. Oh, you think that he's dead? Oh, no. The end of his life was to grow up until he became 21. Perfect. Reach the end, don't you see? So he says. Strong meat belonging to them that have reached the end. They've reached 21. Even those who, by reason of use, have their senses exercised to discern good and evil.

[00:15:50] You see, a little baby grabs its foot and yet yells because it hurts itself. And eventually it learns that it belongs to him. But it's got senses not exercised. Now, would you believe it? You're going to have the exercise coming in chapter 12 with two more kinds of children. Oh, you'll be you'll be saying that you can't help yourself with these structures, but once you start on them. Chapter 12 there, instead of having babies and full grown, you've got two kinds of sons, illegitimate children, and your own children. Now, I dare say if you have little children, the ones who have a father who chastens them is envying the little kid who's running about wild out in the street with nobody to look after him. I know what it is to have chastening friends, and I can quite agree with

the scriptures that it is not joyous but rather grievous. But now, looking back, I can go on and say nevertheless, I'm reading verse 11. Nevertheless, afterward, it yielded the peaceable fruits of righteousness, but only to those people and to them which are exercised thereby. You can't find this book out, can you? There's your two children again, and the one that's picked out for a sort of praise is the one who exercises his mind. So we've got those two. Well, now let's have another look at a feature which is sometimes very, very often a matter of distress.

[00:17:28] Chapter six. Verse four, for it is impossible for those who were once enlightened. And have tasted of the heavenly gift and were made partakers of the Holy Ghost. And have tasted the good Word of God and the powers of the world to come if they shall fall away, to renew them again unto repentance. Seeing they crucify to themselves, the Son of God, afresh and put into an open shame. Now I've met some people who have felt that they've committed the unpardonable sin. They never can be saved. They never can be forgiven. They can never repent. But these four people have never tasted the good word of God and the powers of the age to come, like these people had with supernatural gifts and miracles. So we are glad to find that we've got an explanation of this impossibility to repent in chapter 12 just in the right spot. You see, Not in Chapter ten. It speaks about Esau. At the middle of verse 16, it speaks about Esau, who for one morsel of meat, swapped his birthright. He says that's the danger you're in. Just for the little ease. Earlier in the context he speaks in Chapter ten of that danger. He said, you had compassion on me in my bonds and took joyfully the sporting goods, knowing that in yourselves you have in heaven a better and an enduring substance cast not away.

[00:19:06] Therefore your confidence which hath great recompense of reward. Don't be like Esau, who for one morsel of meat, sold his birthright. Then he goes on to say. For you know how that afterward, when he would have inherited the blessing he was rejected for he found for he found no place of repentance. Though he sought it carefully with tears. It's nothing to do with a poor old soul sitting there and thinking that she's. Kissing sin, the unpardonable sin and never be forgiven. It's this attitude of heart instead of going on unto perfection to draw back to sheer waste. And there is a dreadful possibility for every believer there. Well, then if you will look just in passing at chapter three. Chapter three. I haven't got that crowded in here with just just one word, but I've got the word there. Examples of unbelief. Now, you see, in chapter three, he says,

verse seven, Wherefore, as the Holy Ghost saith today, if you will hear his voice harden, not your hearts, as in the provocation in the day of temptation in the wilderness. And again in verse 12, Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God. And in chapter four, where he finishes it off, let us therefore fear lest a promise being left us of entering into his rest. Any of you should seem to come short of it.

[00:20:41] For unto us was the gospel preached as well as unto them. But the word preached did not profit them not being mixed with faith in them that heard it. So you have in chapter three and four examples of unbelief, so that negative when we get to chapter 12, you've got that chapter 11, you've got that wonderful series of the examples of faith balancing in right spot. Now faith is the substance of things hoped for. The evidence of things not seen. And since the papyrus has been brought from Egypt and translated, we can get a wonderful little thought in this first verse. Now, Faith is the title Deeds of Things Hoped For. Abraham is likened to someone who's given up a city life and become a dweller in a tent because he looked for a city which had foundations whose builder and maker was God. And Abraham would say to you, Don't you worry about me. I've got the title Deeds of a House Not Made with Hands Eternal in the Heavens. Faith is the title Deeds of things hoped for. Then you get all these examples. I wish we could start all over again. We can't, can we? Because Chapter 11 has got its own perfect little pattern. Oh, it's a wonderful one. And I go right back many years now to when I was in Scotland. And in the middle of the night I said, Oh, I believe it is.

[00:22:06] And then I had to wait for hours before I could get up somebody else's house to go downstairs and see if I was right. And what had occurred to me was this, that it says Abel Enoch. Noah. Abraham, Isaac, Jacob, Sarah. Seven ending with a woman. Then it starts all over again and ends up with Rahab ending with a woman. And then it says, Time will not permit. So I'm very much in line with the Apostle to speak about Gideon and Barak and Samson and Jephthah David Samuel and the Prophets. Seven, seven, seven. The whole spectrum, the whole seven colors of the rainbow. Then it says in chapter 12. Now look away from all that lot unto Jesus, the perfecter of faith. He gathers it all up in himself. And I suppose you know enough about the science of light to know that the seven colors are all there in what we call white light. But that's another story. I'll leave that with you to let that work itself. Well, now let's look at the center. Chapter seven. Chapter seven. I've got three more minutes. It makes me think of a

notice. I was in an American store. If you want any possibility, we'll do it at once. But if you're asking for miracles, it may take a little time. Chapter seven. Notice this. Now we're getting right to the center of things, the heart of it. He's speaking about the priests.

[00:23:40] Priests of Israel. Verse 22. Verse 23. And they truly were many priests because they were not suffered to continue by reason of death. Those priests went on, but they had to have a successor. They died. They died. They died. But what's the contrast with Christ? But this man, because he continue it ever hath an unchangeable ordered in transmissible priesthood. Now, will you turn to the sequel to this in Chapter ten? Verse 11, and every priest standeth Now, on the other example was the priests died. Now it's the priests that stand in contrast to a priest that's seated. You see, it's this man coming out again and every priest standing daily ministering and offering oftentimes the same sacrifices, which can never take away sin. But this man, is he back again? Or the same argument, Chapter seven. But this man now but this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God. And then in between these Chapter seven and Chapter ten, we have no perfection in the priesthood, no perfection in the law, no perfection in the ordinances, no perfection in the sacrifices. So we'll just finish with chapter ten, reading a few verses. For the law having a shadow of good things to come. First verse and not the very image of the things can never with those sacrifices which they offered year by year, make the comers thereunto perfect forever.

[00:25:27] That's the translation you'll find is already adopted in the new English Bible. And it's justified by verse 14 for by one offering he hath perfected forever them that are sanctified. They are back again in verse two. For then, would they not have ceased to be offered because that the worshippers once purged should have had no more conscience of sins? But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sin. Wherefore when he cometh into the world, he said, sacrifice and offering thou wouldest not, but a body hast thou prepared me. Now I've heard of some extraordinary people. And what extraordinary things have happened. But I've never heard of anyone yet. Before they were born. Even speaking. I know that my mother was very gratified when I came into the world when I gave a good yell, I'm told. But this isn't Mrs. Miracle we're looking at here. Someone is about to be born. And he says. All those old things. They are no use. They're only types and shadows. Lo I come. A body has now prepared

me. And there's the man and his wife making their way to Bethlehem. And the body is practically ready. And the angels burst out into that song. And there you have the fullness of time and the Son of God here.

[00:26:58] Now, if you could have got to Hebrews quicker than that, I would hand you a little certificate. I feel that I wanted to keep faith with you. I don't want anyone to be looking at the watch and thinking I'm going to lose my bus because if you give me two hours more, we'd still be at it. Rates still be at it. Now, don't you think that having faced those bare outlines, you've got something with regard to the story, the teaching, the doctrine, the method in this epistle, if you take it step by step and bit by bit, I believe you'll discover that you'll be able to follow the apostle's argument right the way through until you get to that last chapter when he says, I will not fear what man will do unto me, for he hath said I will never leave thee nor forsake thee Jesus Christ the same Chapter one Jesus Christ, the same yesterday, Today and Forever, Chapter 13 and Chapter one to you and chapter whatever it is to me. Are you? That's the blessing thing we have to say. He's the center of Hebrews. He's the center of the book. And may we be able out of a full heart to say, like the apostle, for me to live is Christ. And if that's characteristic of us, I think somehow we can wait for that day without too much demur or trepidation.