

W_82_Holiness.mp3

[00:00:02] This is a recording of a Bible study given at the chapel of the opened book. Under the covering title, the Pleroma and is number three. Another one of a third series which would embrace the remaining books of Moses. This evening we shall be reading together two Psalms. Psalm 29 and Psalm 96. And those who are listening to this recording, if they care to join us, we ask them to switch off for a little time and read those Psalms together with us. I suppose you're conscious that those two Psalms are linked together by the grand expression Worship the Lord in the beauty of holiness. But they are vastly different in another sense. That Psalm 29, the moment it speaks about holiness, speaks about the terrific majesty of the voice of the Lord and practically speaks only of its effect in creation. And then when we come to the other psalm, we have redemption showing forth his salvation, declaring his glory among the heathen and ends up by being Judge and King in a measure. Psalm 29 is Genesis one and Psalm 96 is revelation at the end. That is to say, beginning and end of the whole story is this emphasis on the fact that God is holy, whether it be the Creator at the beginning or the king at the end. Whatever subject this evening is to link what we have seen in the first of these studies, especially in the Book of Exodus, the need for redemption out of and the need for atonement to lead us into this sacred holy presence.

[00:02:05] Before we go into the other books, Leviticus Numbers and Deuteronomy. I felt that it would be a wise thing if we faced this evening the problem that was there evidently before Moses and the Prophets. How were they going to teach a people like the people of Israel who at the beginning when Moses had to deal with them, had been all their lifetime living in Egypt, surrounded by idolatry and the prophets were they said they were just as bad in some times, ten times worse. How were they going to emphasize and teach that people the meaning of holiness? It is fairly simple to demonstrate the meaning of righteousness that comes at much more within our scope. I think I've told you that once when I had access to Strangeways prison, they provided me with a blackboard and chalk and I said to them, I'm going to speak to you this evening about something that God himself cannot alter. And of course, there were convicts there. And they looked at me a little bit quizzically and I drew on the board a pair of scales. I said, God himself cannot alter that 16oz, make a pound. Now that's the Hebrew conception of righteousness. The other one, which is based upon the same

principles, is a plumb line. The pair of scales, or a plumb line is used by God to demonstrate an eye for an eye and a tooth for a tooth 16oz to the pound.

[00:03:42] It either is or it is not right. But there is no such simple way of demonstrating holiness. We might have approached it this evening by considering the effect upon certain of the children of God when they approached in any way someone associated with the person and presence of the living God. You remember Daniel commanded by God. He said, if only, if, if the Noah and Jobe and Daniel stood before him, they alone would save themselves by their righteousness. That was the sort of man Daniel was. And yet, even in the presence of an angel. Daniel said all his comeliness turned to corruption. He fell on his face. That one day. And then you remember John, who at The Last Supper was so intimate with the savior that he could whisper to him and they could speak to one another without the others at the table hearing them. And then he saw that same idea in the Book of Revelation. He said his feet as one dead. And Isaiah, who was chosen by God to be a prophet when he saw the vision in the temple and heard the thrice hagian the three times Holy, holy, holy, he said, I'm a man of unclean lips. Actually, if it. And I feel that we must not trifle with this word holiness. Far better to ignore it than to pretend we can encompass it.

[00:05:22] But don't you see the more you contemplate it? The more it gives a sort of light. Wherever there is evil, wherever there is uncleanness, wherever there is anything to defile it, then holiness. Must be like it says in the Epistle to the Hebrews, a consuming fire. It's utterly impossible to be otherwise. So there is no trifling with a God like that. If you're going to stand in his presence, that question of sin must be righteously dealt with and completely. When we think of our own calling, what is the first thing that the Apostle Paul reveals as the purpose of God? Why is this ultimate goal chosen in him before the foundation of the world that we should be holy? That's the first statement. And all the process from creation and Adam and the coming of Christ and redemption and the second coming of the ultimate presentation in glory is to reach that goal. In second. Timothy going back before the foundation of the world, he says he has called us with a holy calling. And then. That pattern prayer which the Savior gave to his disciples upon their request. He prefaces before ever. They ask a single thing. This statement. And it governs the lot. Hallowed be thy name. Now you say that to yourself and then ask God for something that's not quite square. Impossible. Hallowed be thy name. Covers prayer and its answer.

[00:07:01] And when you think of our savior in his last committal before the death of the cross. He uses an expression that occurs nowhere else. He said, Holy Father. Well, I feel that if we can use any means to bring us a stage nearer to our understanding of this tremendous term, I think we might say, well, it was well worth all that we put into it. I, first of all, give you a little indication of the words that are employed so that you may be able to take these as stage further as you wish. Two words are mainly employed in the Scriptures. The one in the Old Testament is Kodesh and its variants. You remember Kadesh Barnea. That's the same word Kodesh. And in the New Testament. Helios and its variants. Parkhurst makes a sort of a guess. That haghios means a negative without. The earth being separated from the earth. But I think he was hoping that was a meaning, because apparently there's no connection. If you will turn to Leviticus chapter 20, you will find by sort of comparison of terms one of the thoughts which is insistent in this word holiness. Leviticus 20, verse 24, 25, 26. Leviticus 20:24. But I have said unto you, ye shall inherit their land and I will give it unto you to possess it. A land flowing with milk and honey. I am the Lord your God which have separated you from other people.

[00:09:08] See I have separated you. Ye shall therefore put difference. Foot difference. Separated. Put difference between clean beasts and unclean, between unclean fowls and clean. And you should not make your souls abominable by beast or by fowl or by any manner of living thing that creepeth on the ground which are separated from you as unclean, and ye shall be holy unto thee, for I, the Lord am holy, and I have severed you from other people that ye should be mine. You see, the insistence separated differ sever holy. That is one of the outstanding characteristics. And it might be interesting for you to know that when the apostle, who was a Hebrew don't forget, spoke about his own conversion and appointment, he said. When God separated me from my mother's womb and called me by his grace. He used the word. F Rizzo. And that Greek word is or should be known to you because they are word horizon, horizontal line, that imaginary line that divides the sky from the sea. Alvarado. He used that word. But when you go back to Jeremiah one five, which is practically quoting Jeremiah, said he was separated in the same way. Jeremiah uses the word kodesh. So you see, we've got a link. Old Testament says the word holy. New Testament says the word separate. So he's stressing that is one of the essential readings. And then if you want, we've got Leviticus open.

[00:10:56] If you look at chapter ten, verse ten. He says, and may put difference between holy and unholy. Between unclean and clean. The balancing you see once again. Holy, unholy, unclean and clean. The emphasis upon anything is. When you come to think of the heavenly city, the holy city there shall not enter into that city. Anything that defiles or work is an abomination. I believe that you agree with me that it is practically impossible for us to think of an angel that is deformed or crippled or blind or deaf or dumb. Could not be. So the more we think of these things, the more we begin to realize that holiness is perfection. At the very ultimate it gathers up in itself all other attributes. Anything which is holy, must be right, must be true, must be pure. Must be clean. It cannot have any contact with death or disease. Not ultimately. I don't mean to say that a person today is unholy because he's not in good health, because none of us has come up to that standard. But we're all in a half position. We're travelling home, but ultimately. When God at last is with his people. No more. Sigh. No more sorrow, No more pain. But none of those things are resident in holiness. For they all indicate some element of imperfection. Now, if anybody after that begins to take to themselves the word holy just now, you'll wonder if they're right in the upper storey.

[00:13:04] Wouldn't you? Not one of us came in ourselves. But oh, what a wonder. What a wonder. Those very words are used of us in him. And we're looking forward one day. Friends to be presented without spot or wrinkle or any such thing. What a beauty treatment. Do you realize the beauty of holiness? The beauty of holiness. In a major holiness will transfigure a very plain or a very ugly face. Don't you wonder what your face looks like when you see it in the mirror? You try to imagine what it might look like if you were approaching this standard. You'd be like Moses. You'd wish. Not that your face shone. When our members get down then to this endeavor that we have before us of demonstrating a little more. This. Peculiar expression. Holiness. On more than one occasion. You will call to mind with regard to the tabernacle, its furniture, its ministry, its service. There were prohibitions that he did not. That he died after. It wasn't merely that you will be fined or there were some limited penalty that. You remember? Once there was an argument put forward, that quarter ended in death. Or as he dared to transgress the law and united himself, Priest and king become a leper. Immediately. God is pressing this element upon his people. Well, now what I have done is this. All the world is before God and was made by Him.

[00:15:08] And I believe if you were to take a shovel full of earth from Palestine and a shovel full of earth from any other part of the world and send them in separate bags to the horticultural society, there is every possibility that the one that came from somewhere else would be classed as a better soil than the one that came from Palestine. God didn't choose Palestine because it was free or different from all the others. He just chose it like he chose you and me. But his choice makes the difference. And he said about that piece of land. That is mine. That is holy. So we'll just while we got Leviticus out and we'll just see. Chapter 25, verse 23. The way he speaks about that land. 2523. The land shall not be sold forever. For the land is mine. That governs all the dealings with selling property in Israel. You couldn't sell it outright. You couldn't. You couldn't barter away your birthright completely. For when the Jubilee trumpet sounded, it always aggregated. You only had it on lease. And not 999 years lease like you can see some things up here in this country. 50 years was the utmost did that it went mine, said the Lord. Of course if you say that today to Persia and to Egypt and to the Arab nations roundabout, they won't have it. That God has spoken and one day every nation will avow.

[00:16:50] Everyone will acknowledge it is true. But they're not doing it willingly. And then if you would like to turn to Zechariah chapter 12, we'll get the actual statement that it is holy. That's what we're after, isn't it? Zechariah Chapter 12 Verse the Chapter two. I'm sorry, verse 12. I'll read verse 11. And many nations shall be joined to the Lord in that day and shall be my people. And I will dwell in the midst of thee. And thou shalt know that the Lord of hosts hath sent me unto thee. And the Lord shall inherit Judah, His portion in the Holy Land and shall choose Jerusalem again. God has spoken. He used the word Holy be silent. All flesh. See, God has spoken. He said that land is holy. And because it belongs to the Lord and it has been separated for from all the rest of the earth, that itself constitutes its holiness. And because we have been separated. By his choice, by redemption. That is the basis of our holiness. Practical sanctification grows out of that. But holiness is, first of all, a separating. Unto the Lord. Well, now let's begin our little argument. Here. Then the outside ring represents the land. As distinct from all the lands in the earth. All these different places. I'll separate from this land. I've got other references there. We may look at them as we wish, but I want to just go through this, first of all, in case time should beat us.

[00:18:55] Is that sufficient? Was it sufficient for the people of Israel just to come out of Egypt, which is a symbol of the world? And to go through the wilderness that lie between the two lands and then to enter into the land of Israel's possession, a holy land. Was that enough? We say, no, it wasn't. That's the outside read. You see, the ultimate expression of holiness is right in the middle of that little sanctuary, in the middle of the of the chart where Aaron. Wait once a year, not without blood and a cloud of insects. Right in the very center. Sure you gotta go a long way yet before we get there or before anybody can get there. God has put one ring around and separated the land. But he says there's a good many more wheels within wheels before you would appreciate holiness. I suppose this lies behind a good deal of the ceremonial that has been adopted by Courts of Queen's. I suppose, in if you could go straight up to Buckingham Palace, knock on the door and a maid came and open the door, said, well, could I see the queen this afternoon? Come in and sit down. He'd say, Well, there's something wrong there, because that doesn't seem to be just what you would expect if you're dealing with royalty. You may not like the idea of royalty, but if you say that so, well, then you expect to be ushered into a waiting room.

[00:20:38] And then somebody else who looks as though he might be almost the king of kings himself comes forward and gets particulars of you and you're ushered into another room. And by the time you've been ushered into 2 or 3 of these, you gradually get smaller and smaller in your own estimation, and that may be a part of it. Well, if that's so, with regard to an earthly monarch. Isn't it likely that it will be done by the king of kings? So there's no rushing into this presence. There is a great deal of preparation. As we I expect. So. First of all, these people are associated with a separate land, a holy land. Now let's look at these people. Here we have a holy nation. Everything that was in was taught them. Impinged upon this question of holiness. The law was given. So Mount Sinai with terrific accompaniments. The ceremonial law that followed, the appointment of priests and sacrifice and the ablutions, the various things that they had to do day by day, week by week, month by month to impress upon these people that they were a distinct and separated people. I mentioned to you before, I mentioned it again that one of the questions that were always put to a rabbi who stood up as a teacher in Israel was what was his opinion? It. His opinion was the first commandment of the Lord.

[00:22:17] You remember they did that to Christ when he stood up as a teacher. They put it to him. They said, Master, what is the first and great commandment of the law? And he not only told them, but he told them a bit extra. You remember, first of all, thou shalt love the Lord thy God, with all thy heart, with all thy soul, with all thy mind, with all thy strength. And then he said. And the second is like unto it. Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets. So it was a stock question that was an exhibition of it. And another great rabbi was put the question. And to us, it seems a strange answer that he gave. He said the first and greatest commandment in the law of Moses was the law prescribe prescribing that they should wear a fringe on their garments. Now, to a Gentile. That sounds absurd. Is that when you've got a people who say that's a first commandment of the law to wear a fringe on your garments, but you say fringe. Supposing you ask, what does that fringe stand for? That fringe on the garment? The aging of blue was to remind that people all the time that they were a holy people, separated from all others on the earth unto God. So it wasn't so foolish as it sounds.

[00:23:40] And when you remember in the throng, the woman touched the hem of his garment. That was it. That was it. That holy fringe which marked him as separated unto the Lord. And so we have this station. Yeah, we might look at 1 or 2 features with regard to them, which makes them his. They are his by redemption. Two Samuel seven 3023. Two. Samuel seven. 23. And what one nation in the earth is like thy people, even like Israel. Whom God went to redeem for a people to himself and to make him a name and do for you great things and terrible for thy land before thy people, which thou be devious to thee of Egypt from the nations and their gods. But what one nation in the earth is like thy people. A separate. God has never redeemed a nation. Except one Israel. Of course, they are a type and a shadow of what all nations must be ultimately, if ever they're going to reach the new earth. But here they are. They are the one redeemed nation among the nations of the earth. All others are ones and twos out of the nations like we have been. But this was a redeemed people. Or shall we look at Deuteronomy chapter seven, verse six, to see another way in which this people are peculiar unto the Lord. Deuteronomy seven, verse six. Speaking about their attitude. To the Canaanites. He says, If thou art an holy people unto the Lord, thy God.

[00:26:03] The Lord, Thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. There are holy people. There are

chosen people. There is chosen nation. No other nation on earth have ever been called by God, a holy nation, and no other people on earth have ever been called a chosen nation. This one people have these terms. And then you remember at the foot of Mount Sinai. On condition that they kept the law of God. They should be a peculiar treasure unto himself, above all peoples on the earth. They didn't keep the law, but that's in store for them for what they couldn't do. Christ has done. The old covenant has been put aside and a new covenant has been brought in. The law will no longer be written upon tables of stone, but upon the fleshy tables of their hearts. But what other people has that been said on? So here we have then two things. We passed two barriers. There is a holy land in the earth. There is a holy people who are to live in that holy land. Well, now you may say, well, that's sacred. That's all that is. And if we do, we shall fall into the terrible mistake that cost Cora and his companions their lives. So I want you to look at numbers.

[00:27:34] Chapter 16. So that was his very argument. Number 60 now quarter. The son of Esau, the son of Kohath, the son of Levi. Notice him. Son of Levi. He wasn't merely one of the outside tribes. He was a son of Levi. He was directly connected with the priestly family. And then in a barren Los Angeles neighborhood on the sun, the Sons of Reuben. They took me and they rose up before Moses with certain of the children of Israel, 250 princes of the assembly, famous in the congregation, men of renown. This is a revolt. And they've got some very high class names among them. And they gathered themselves together against Moses and against Aaron. And this is what they said to them. You take too much upon you. Seeing all the congregation are holy, every one of them. Actually an argument. All the congregation are holy, every one of them. Therefore, we are all priests. And you are taking too much upon yourself. Well, you know the consequence, don't you? They made a profound mistake because they were a holy nation living in a holy land. They thought that was the last barrier. Over all, it wasn't. Oh, no. They had to pay an awful forfeit for that mistake. When Moses heard it, he fell upon his face. And he spake unto cawdor and unto all his company, saying, Even tomorrow the Lord will show who are his and who is holy and will cause him to come near unto him, even him whom he hath chosen.

[00:29:23] Will he cause to come near unto him? You've forgotten that quarter after the Holy people. God still has a choice. There is, if I may borrow a term which I used in Dispensational truth so many years ago, it seems almost antediluvian. An election

within an election. Here we have an elect people being told that there was an election inside it, another ring. When you're dealing with holiness, you may be a holy people, but you dare not touch that furniture. You dare not go beyond that veil. You dare not usurp the place of the priest. If you do, it's dead. And it was a terrific death that took place. So what about Levi? Where did he come in? Shall we look at numbers? Chapter three. Numbers. Chapter three, verse five onwards. And the Lord spake unto Moses saying, Bring the tribe of Levi near and present them before Aaron, the priest that they may minister unto him, and they shall keep his charge and the charge of the whole congregation before the tabernacle of the congregation to do the service of the tabernacle. And they shall keep all the instruments of the tabernacle of the congregation and the charge of the children of Israel to do the service of the tabernacle. And thou shalt give the Levites unto Aaron unto his sons. They are wholly given unto him out of the children of Israel.

[00:31:08] And thou shalt appoint Aaron and his sons. And they shall wait on their priest's office. And the stranger that cometh nigh should be put to death. See, And then verse 11 and 12 onwards. And the Lord spake unto Moses saying that I behold, I have taken the Levites from among the children of Israel instead of all the firstborn that openeth the matrix among the children of Israel. Therefore, the Levites shall be mine. Because all the firstborn are mine. For on the day that I smote all the firstborn in the land of Egypt, I hallowed. Hallowed. I sanctified, I set apart. I separated for myself. All the first born of Israel. I think God said indicate. But that would be a dislocation. If I compelled the first born of every family of every tribe up or down the land to leave home and take part in this service, it would be a dislocation. It's like what happens now? The calling up. At the age of service. It muddles up school and it muddles up opportunities of career. Everybody is sort of saying, well, I suppose you've got to be, but it's a nuisance. And God said instead. I will take one tribe out of the whole of the people instead of the first born of every family. And then in order to make it equitable, those who were thus found to substituted Levi, the first born, were redeemed by the redemption shekel instead.

[00:32:55] The first born stayed in Israel. Pay the redemption Czekam. In the synagogue. The priest has very little to do today, but one of the offices is to receive the redemption shekel. That's all. The reader is far more important in the synagogue today. So we have. Levi. And then if you look at the numbers, the eighth chapter, you'll see

some of the elaboration with regard to. There. Preparation for their office. That was the eighth chapter, verse five. And the Lord spake unto Moses saying, Take the Levites from among the children of Israel and cleanse them. That's the emphasis cleansed. Now, no. Levite turned around and said, Oh, but now I'm one of a holy nation living in a holy land. So as you may be, you may be. But you've got to remember that you are serving a holy God. And so cleansed. And thou shalt thou do unto them to cleanse them, sprinkle water of purifying upon them. Let them shave all their flesh. Let them wash their clothes. And so make themselves clean. And then they take sin offerings and other offerings and bring them before the Lord in order that they may. The fit. Ceremonially, at least for this service. Verse 18 says, I have taken the Levites for all the firstborn of the children of Israel and have given the Levites as a gift. To air. Well, there's that, people. Well, we've already spoken about Aaron and the priesthood, so we are prepared.

[00:34:51] We jump forward into the track now and say, Oh, well, now we've got a holy land and a holy nation and one holy tribe separated from all the rest. At the end of it. Oh, no, no, no, no. There's more yet This time we have to remember. That the Levites were associated with the furniture of the Tabernacle. Carrying one tribe to carry the ark. Another tribe at the altar of incense and so on. Others have to do with the boards. Others have to do with the curtains. They all have their appointed work. But anyone who dared to transgress the bounds died. Oh, yes. But one of those Levites could ever go into the holy place. And light the candles or light the lamps or burn the incense. No, no. If he did, they followed. So who was going to do that? Oh, he came out of Levi. But it was one special family. The family of Aaron. Is he all the all the Levites were wider than the family of Aaron. Aaron was a Levite of the ladders beside. So should we look at just again that this Book of Numbers, chapter 16 and see what he said there? Number 16. We've looked at the first part of it. Let's look at verse 40. Well, you see what happened in verse 36, and the Lord spake unto Moses saying, Speak unto Eliza, the son of Edward, the priest that he take up the senses out of the burning and scatter their fire yonder for their hallowed.

[00:36:40] Now there's there's a one of the ways in which this word holy is used. They are hallowed, but they were wicked. They were wrong. Yes, but they are separated. They must never go back into common use, even though the uses of them were put to death. The sensors of these sinners against their own souls. Let them make them broad

plates for a covering of the altar, for they offered them before the Lord. Therefore, they are hallowed and they shall be a sign unto the children of Israel. And Elijah, the priest, took the brazen censers wherewith they were burnt. They that were burnt had offered, and they were made broad plates for a covering of the altar. To be a memorial, to be a reminder, something to keep them, as it were, vigilant unto the children of Israel that no stranger. And that is what it says. No stranger. That is to say, even though a Levite did it, he was reckoned in this case to be a stranger, although he was one of the inner circle. No stranger, which is not of the seed of Aaron, doesn't say not of the seed of Levi, not of the seed of Aaron. That one family in Levi come near to offer incense before the Lord that he be not as Cora and as his company, as the Lord said to him by the hand of Moses.

[00:38:05] Now as I the King. As a part of his coronation, was compelled to read the Law of Moses as a part of it. And that is perpetuated in the coronation service in Westminster Abbey. The Bible is always a part of the coronation service, whether the kings who sit upon the throne of this country, believe it or not, is another question we don't know, but it's a part of it. And the king was under an obligation not only to read it himself, but as far as my memory serves me to make a written copy himself. So as I the king knew that what had happened to Cora and when he went into the temple to burn incense, the priests would remind him. Of what? But he persisted. And in the mercy of God, he was not stricken with death except a living death. For a man went out of that presence a leper, and he was a leper to the end of his days. So that's what God intended us all to remember with regard to this distinguishing elements in holiness. Now you have numbers open. Numbers 18. Verse 1 to 8. And the Lord said unto Aaron. Thou and thy sons and thy father's house with thee shall bear the iniquity of the sanctuary. Now, that's an extraordinary expression. They bear the iniquity of the century.

[00:39:39] What's a bit of getting around, doesn't it? I thought the sanctuary was a holy place. It was in symbol and in type. But it was made by things of this creation, and it was served by people of this creation. And so the whole of it was only a sanctuary in type and symbol. And they were everlastingly offering sacrifices. And they're the guys who cleansings, even though it was made of gold and beautiful embroidery. They bear the iniquity of the holy place. And there were no signs with these shall bear the iniquity of your priesthood. It's a strange expression that needs pondering. And I brethren, also

of the tribe of Levi, the tribe of thy father bring thou with thee that there may be joined unto thee and minister unto thee, But thou and thy sons with thee shall minister before the tabernacle of witness. The difference you see between the form of the Ministry of Levi and the Sons of Aaron. And they shall keep thy charge. And the charge of all the tabernacle. Only they shall not come nigh the vessels of the sanctuary and the altar that neither they nor ye also die. So although they could claim blood relationships. Very close relationship. Aaron was a Levite. The rest of the tribe are all Levites, yet only the Sons of Aaron were permitted to go into this holy place, and they shall be joined unto thee and keep the charge of the tabernacle of the congregation for all the service of the Tabernacle.

[00:41:17] And a stranger shall not come nigh unto you, and ye shall keep the charge of the sanctuary and the charge of the altar that there be no wrath anymore upon the children of Israel. And I behold, I have taken your brethren, the Levites, from among the children of Israel, to you. They are given as a gift for the Lord to do the service of the tabernacle of the congregation. Therefore, thou and thy sons with thee shall keep your priest's office and within the veil. Within the veil. The priest's office. And you shall serve. I have given your priest office unto you as a service. A gift. And the stranger that cometh nigh. Shall we put to death? Over and over and over again. You'll get that element. We learn from the statement made by the Apostle when writing the epistle to the Hebrews will look at it. Hebrews nine. With regard to the High Priest himself. Although I dare say, you know the words Hebrews nine verses six and seven. But I'm so modest. I even admit that the Apostle Paul might be able to say better than I can. Hebrews nine, six and seven. Now, when these things were thus ordained, the priests went always into the first tabernacle, the first part of it accomplishing the service of God. But he to the second went the high priest alone.

[00:42:52] Here's the point. Now look at all those rings from the outside ring of a land separated from all the earth. You go through barrier after barrier till you get to one man. One man in the middle of all that. I know. And one man alone once every year. Look at the way in which God was insisting upon holiness. Separation difference. Not without blood. Even though he were the high priest, even though he wore the garments that had been prescribed, even though he had upon the Micah Holiness unto the Lord. Even not without blood. Which he offered for himself. What if he offered for itself? It was no true high priest. Because go an everlasting circle. If he had to offer for himself before he

become high priest. Well, he never could become high priest. There's only one in shadow. He had to bear the iniquity of his priesthood. What a statement. What a contrast of Christ who is brought in the same epistle for such an high priest became us who is holy. Her statement harmless. Undefined, separate, considers. There's the other separation. See, Christ didn't have to bear any iniquity for his priesthood. He hadn't had any. Blessed be God. There's a difference between Aaron and all his sons and Christ. And we had no succession. Blessed be God. No successor for him. But he a living. So it says in Hebrews nine, I'll go on again. But unto the second with the high priest alone once every year, not without blood, which he offered for himself and for the errors of the people.

[00:44:48] And this had a significance. The Holy Ghost. This signifies that the way into the holiest of all. Now, that's where Aaron went. The holy place was in beyond the first veil where the priests were. But the holiest of all was beyond the second veil. And only the high priest went on that last year, the holiest of all was not yet made manifest. And you find that Christ has entered into that. If you'll look at verse 23 and 24, it was therefore necessary that the patterns of things in the heavens should be purified with these ordinary sacrifices, but the heavenly things themselves with better sacrifices than these. For Christ is not entered into Holy places made with hands, which are the figures of the true types and shadows of the true, but into heaven itself. Now to appear in the presence of God for us. So heaven itself is the real holiest of all. And it goes on to say, nor yet that he should offer himself often as the high priest enters into the holy place every year with the blood of others. But he entered once, having shed his own blood, not for himself, but for his people. And so we have this emphasis upon access. And boldness. We use those terms. Access. Bonus. I wonder whether we use them a bit more carefully now or let us still rejoice in the fact.

[00:46:34] The the middle wall of partition is gone. That the veil in the temple was rent from top to bottom. And that now there is no difference made between whether you belong to this tribe or that, or you don't know what tribe you belong to at all. No, that's all gone. But don't do us. Feel What? It doesn't matter all. It still does. We go there, we draw near, we have access. We know we have a right there. But all friends, it was bought with a price. It was bought with a price. And we are going to enter into the presence of a God who cannot look upon iniquity. And how did. And I think that's the that is the goal of our redemption. Now this word holy is used. Of God himself. Holy is

his name. Or perhaps I'll just run over these features and then I should. I should imagine that's about all the time we shall have. Supposing we look at Psalm 89, verse 35. Psalm 89, verse 35. Once have I sworn by My Holiness. And we are told. That he confirmed by an oath his promises that he could swear by none other than he swore by himself. But what an oath that must be when God swears by this. No, not money, not merely by my almighty ness or by my righteousness.

[00:48:23] But once have I sworn by My Holiness. Can you think of an oath? Stronger than that. It doesn't seem possible, does it? Or think of. A price because prices are spoken of, as you know, of holiness. I'll just give you one instance, I think, from the Book of Deuteronomy. Look down from thy holy habitation. This is Deuteronomy 26:15. If you want to make a note of it, look down from thy holy habitation from heaven. That's the definition of God's habitation. And then there were many things that were consecrated and therefore had become holy. I'll just give you a reference in Exodus 30. Dusted. And to a bygone atonement upon the horns of it. Once a year with the blood of the sin offering of atonement, once in the year, shedding make atonement upon it throughout your generations. It is most holy unto the Lord that once a year is he back again on it. Once a year, that man alone. And that is holy that he is doing. It's the essence of holiness. And then you have quite a number of times different persons set apart as holy. Let's get one from the Prophet Isaiah, chapter 62, verse 12. And you will remember, won't you, that I'm only lifting out odd references. I've got a whole set of them before me which we cannot deal with in detail. Isaiah 62. So as we read verse ten, go through, go through the gates, prepare ye the way of the people cast up, cast up the highway, gather out the stones.

[00:50:31] And of course, if you know anything of ancient Palestine, that was a thing that had to be done wherever a king or a great person came into the land. Apparently, those who had vineyards, they had no qualms of picking all the rubbish out onto the road outside and they got an awful mess. Great stones and nuts. But when the sultan or someone was coming, then everybody was roped in, whether they liked it or not, to make way. Make the way of the Lord. Make his paths straight. See, that's what John the Baptist. He knew all about that. So cast up, cast up the highway. Gather out the stones. Behold, the Lord hath proclaimed unto the end of the world. Say to the daughter of Zion. Behold thy salvation cometh. Behold, His reward is with him and his work before him. And they shall call them the holy people. I shall call them the holy people, the redeemed

of the Lord. And thou shalt be called sought out a city not forsaken. They are a holy people. And so we come to the thought again. This is, in some measure, a very crude attempt to visualize what the law of Moses and the prophets had to do. They had to bring before people like ourselves and people who have been steeped in unholy practices in the heathen land.

[00:52:00] They had to bring before them this ultimate conception of holiness. Well, how are you going to do it? What words can you use to do it? Well, I didn't. They adopted this method of going to our barrier after barrier after barrier. From the outside to the very innermost part, in order that it may be impressed upon them that this question of access into the presence of God, even though it was theirs, even though it was intended by God, was never to be something that was to be taken as a familiarity. It was something that was sacred and something that was precious and something that was bought with a price. And if that was true of Israel. How much more should it be true of ourselves? Shall we not remember, as the apostle tells us? Wherefore remember that ye at that time you were without Christ being aliens from the Commonwealth of Israel. What chance have you friends of getting anywhere near if a stranger that drew near should be put to death? And you're told you were an alien from the Commonwealth of Israel and a stranger that draws near shall be put to death. And strangers from the covenants of promise, having no hope. And without God in the world that this black part all around the outside, the outside nations in their darkness. So don't accept this gift of God without some thought of the wonder of it. And I'm sure if we do, then this run over these strange materials that evening will not have been most surely in vain.