

W_16_Hebrews.mp3

[00:00:02] The Epistle to the Hebrews. Do you see friends? All Scripture is our territory. We rightly divide the word of truth. We don't put a piece on one side. And sometimes you can see a truth better when you're looking at somebody else. It's not so personal. And I believe the epistle to the Hebrews is a sort of little picture to us to see. First of all, a mighty dispensation will change. That caused a tremendous amount of problems. Difficulties then of pitfalls. There are guidances. There are some things that stand out as a blessed assurance. And although none of us are Hebrews or are going to be blessed as those Hebrews were, we shall discover that most of the things which Israel passed through were written as types and shadows for our guidance. So I hope nobody's going to be disappointed this evening. The more we know of these things, the more clear Ephesians will come out when we get to it. But if we go straight away to the Epistle, to the Ephesians, many times there's so much we ought to know beforehand that we spoil rather than help. As long as you believe Hebrews is a part of scripture, it will suit your turn this evening. Well, now the first thing that you notice when you open the Epistle to the Hebrews is the fact that he emphasizes one essential thing that belongs to all callings and all dispensations. For if this this cannot be said, we are in the dark and we have no instructions.

[00:01:36] God has spoken. That's not a trite remark. We are so used to thinking about the Word of God that the wonder of it that God has stooped to use ordinary grammar, use the language of men, confine himself to our forms of speech. God hath spoken. I want you to notice that this begins the epistle and it ends the Epistle. It's the great challenging note at first. So we look at the first two verses God who at sundry times and in divers manners spake in time past unto the fathers by the prophets hath in these last days spoken unto us by his son. Now when you look at chapter two. Therefore, we ought to give the more earnest heed to the things which we have. Heard this at any time. We should let them slip. For if the word spoken by angels was steadfast and every transgression 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 I'm going to put on the top of the board. The word spoken. You would observe it comes twice, but I'm not going to fill the void with too many words spoken. Before we go any further, we'll turn to the concluding chapters of the book. Chapter 12. Verse 25. See that you refuse.

[00:03:16] Not him. That speaketh. Or if they escape, not who refused him That spoke on earth. Much more Shall not we escape if we turn from him? That speaketh from heaven. So I've got to remember. Here, I'll put this down here, but I've got something else to add. Escape. That's got a question to it. How shall we escape if we neglect so great salvation? Chapter two Here it says, You shall not escape. If you do. I haven't invented this phrase. I'm like Christopher Columbus. He didn't invent America. He just found it. Whether he's happy about it or whether he knows anything about it now is another question. Now in chapter 13. Chapter 13, verse six, so that we may boldly say, The Lord is my helper and I will not fear what men shall do unto me. Remember them which have the rule over you. Who have spoken unto you the Word of God. That is definition of a minister at the time of the end. So it begins. And it ends on the note that God hath spoken. And it also emphasises that he spoke like this once and now he's spoken like that in the first chapter. He spoke by the prophets and at last he has spoken by his son. In the second chapter he has spoken by Angels and now he has spoken by the Lord. In the 12th chapter he spoke at Mount Sinai under law and now he has spoken and will speak again.

[00:04:53] And then he points to the men who had the rule over him. And a great extended witness is not that they were priests and offered sacrifices, but they had spoken the word of God. Of course, I'm only telling you what you believe. But isn't it precious to see it and to realise how supremely important it is that if we believe anything, any doctrine, any idea, let us see to it. Not only is it grounded upon the Word of God, but it is grounded upon that part of the Word of God that belongs to us. In differentiating between the word that was spoken to the fathers by the prophets from the word that now has been spoken by the son. But there's something else I want to add, and this is even more important perhaps, than emphasizing the spoken word. Come back to Hebrews chapter one. The state. And they are. Lord, in the beginning has laid the foundation of the earth. And the heavens are the works of thine hands. They shall perish. What an extraordinary thing to teach people, isn't it? That the very creation that came from his hands is to perish? You think he would be say, Oh, that that is God's work and that will stand when everything else moves? No, he has a reason for this. Presently. If you look at the end of the eighth chapter, he's going to touch a very, very sore point with his people.

[00:06:18] 13th verse in that he saith a new covenant. He hath made the first old. Now that which decays and waxes old is ready to vanish away. But he's got something that's going to be an assurance to this people. He says, even though heaven and earth pass away. Christ remains. Oh, this is the point. You let him speak for himself. Then they shall perish. But thou remainist and they all shall wax old as the garment. You see, wax old like the old covenant. And as a vesture shalt thou fold them up and they shall be changed. But thou art the same. Thy shall not fail. So I must put that there, mustn't I sign? And of course, that refers to Christ. Now, I shall be very sorry if you're not already putting it down on the bottom there. I think I will without looking. I can't believe the apostle Paul or anybody else would write Hebrews and not put that in there. So let's look at Chapter 13. You know, one of the biggest thrills and joys I have is to suddenly be sitting there writing and saying, I see it, I've got it. Oh, dear. Where's that concordance? And there it is, as sure as fate, because you're so trust the book. You're so now the book that you know full well God could never have let you down over that point.

[00:07:40] But here it is. Chapter 13. Who have spoken unto you the word of God. Well, we got as far as that. Whose faith follow. That's an extraordinary thing to tell anybody, to follow the faith of somebody else, isn't it? Will you exercise the body and spirit? We say as much as we value you or anybody else. We want to search and see if these things are so. But here, he says, Whose faith follow? But friends, if any person speaks unto you the Word of God and has got a conception of Christ like this, you're pretty on safe ground. So we'll let it go on. Let's read. Whose faith follow considering the end of their conversation. Jesus Christ. The same yesterday and today and forever. You mean to tell me that that is not designed? Isn't that the very thought that he's bringing to these Hebrews? He said, Look, all your little world is crumbled, isn't it? It's gone to pieces. According to the rabbinical teaching, God himself wears the phylacteries on Sabbath up in heaven. Don't smile. These people were earnest. They looked upon the law as eternal. And now they're told it's passing their priesthood failure. Their sacrifice is ineffective. But he says, as long as I can maintain one fact that Jesus Christ remains the same, we need not fear. In fact, we can rejoice. Now, is that liberty to the Hebrews? Isn't that true? Concerning you and me? Let's look back to our past.

[00:09:17] We can't, of course, look to any time when God spoke to our fathers. We live like we were without Christ and without God. But so long as Jesus Christ remains the

one mediator between God and men, the head of the church, which is his body or whatever figure we use. As long as that is true, we can let everything else slide and we shall be the better off for losing many a time. Well, that's the first thing we've got to the beginning. We've got at the end that God has spoken. He has spoken in different ways and different times. So we've got to watch for changes. And however many changes come. Christ never changes. The Apostle Paul refers to our savior as the seed of David in Romans. He refers to our Savior as the seed of David in two Timothy when the dispensation had changed. He's exactly the same person, whether he's the head of the church, whether he's the bridegroom, whether he's the king of Israel. He's the same. But our relationships with him change and Dispensational truth is largely putting me into right relationship with Christ. Well, I'm going to enjoy it. That's the secondary thing. First of all, relationship with him and I can leave it with him as to getting all the rest of it put straight. The relationship with him. Head body, fullness of him that filleth.

[00:10:42] All in all, whatever glorious time it may be. That's the thing to put first. Well, now. We come back to chapter one because another feature is coming out. I'll read the first verse again now. God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets hath in these last days spoken unto us by his son. Now you've got the word here is in italics. And we've already agreed, I believe, that every word that's written in italics is slipped in there by the English translators to make it read. You couldn't read, could you? You couldn't say hath spoken unto us by son. It's uncouth. It has no meaning. But if you were a Hebrew and you knew that the word by was the preposition n, if you were a Hebrew, you said, That's exactly how we speak in the Old Testament. There's quite a number of passages where it says, and God spake in El Shaddai. God spake in Jehovah. You see what's coming? God in the background. Invisible, inaudible intangible is speaking through these titles. When he spoke. In other words, he spoke through the instrumentality of Isaiah or I'm sorry, I called him Isaiah. You don't mind, are you? Because whether I call him anything else, the Hebrew wouldn't understand. Either you or me. So I won't bother about it. Or whether he speaks to Jeremiah. But now he's done something different.

[00:12:17] He has not sent another prophet in some mysterious, marvelous way. Friends, God has come himself. He has spoken in son. Well, says the writer of this, if the word spoken by angels was steadfast and every transgression and disobedience received a just recompense of reward, how shall you escape if at long last God has

been manifest in the flesh, the very Word of God living corresponding with a word written, and you turn a deaf ear? Oh, I'm so glad I haven't got to urge you to believe the Word of God. But you'll discover in this epistle there is a possibility of a believer having an evil heart of unbelief in turning from the living God sometimes. I wish we shall find that is a possibility. However much we dread it. There are some who I know. Who who believe that it's possible to reach sinless perfection in this life. Well, I don't think they can have very many acquaintances because even though you think you're sinlessly perfect, your wives and your children and the friends with whom you mix are not quite so sure. And I remember a man went once went to see Spurgeon, you know, in London, and he hadn't sinned for seven years. So Spurgeon picked up a glass of water at a little drop, only a little drop. And he threw it in his face, is all he said. The old man was only asleep and a glass of water woke him up.

[00:13:55] Well, I'm not taking that at all. But I do say this that we want to watch because there is a possibility that even though we are chosen in him before the foundation of the world, even though we are blessed with all spiritual blessings in Christ, we are still here. We're not yet in glory. And we've got that little element of the old man about us that will still take advantages if we let him. Well, now this son, this son of his whom he hath appointed, heir of all things, by whom also he made the worlds or the ages, who, being the brightness of his glory, the express image. This is the English word character. Among other things, it's a legitimate question. What is God like? Well, a philosopher will have a shot at it, but he's only groping in the dark. But this says that the answer to you and me is that so far as present circumstances are concerned and limitations. God is Christlike. I think that's enough for me, isn't it? For the time being. God is Christlike. Keep that in mind. His character. Now we have the word substance. Oh, no, it's the word person. But Hebrews 11 says faith is the substance of things hoped for. Exactly the same word which is here translated person. Well, now, that's rather awkward. What are you going to do with the word that's personal in one verse? Substance in the other.

[00:15:21] But even the English word substance divided into two. Substance means something that stands down underneath. Why even the physicist? Is that the way you pronounce it? It seems a lot of sitting. The physicist tells you that nobody has seen matter. You only see the manifestation of it. You call this a piece of wood, but you don't know what matter itself is. You only have hardness and polish and color and various

other qualities. Well, Christ is the express image of that which is down underneath which no man has ever seen or can see. In other words, Colossians says, is the image of the invisible God, or John says he's the word that makes God audible and understandable. That's the office of the Son of God. What a person. What a person to belong to. What a person to be assured that though heaven and earth pass away and the law at Mount Sinai passes and all priests and sacrifice turn out failures, he remains. Well, now that's that glorious person. After that, it deals with his sacrificial work and introduces the angels. Verse for being made so much better than the Angels. Well, now, surely, after all that we've said and seen, do we need a revelation from God to tell us that this one who created heaven and earth as verse ten and 11 says, This one is better than the angels.

[00:16:50] Now, it doesn't say that. It says he was made better than the angels. This is to do with his mediation. He stooped. Chapter two says he stooped to be made a little lower than the angels. But in resurrection, after his work is done, he has been made better than the angels. But all for us. He was infinitely above them, as the creator is above all his creatures. But this is entirely dealing with him as our Redeemer, our Saviour and our Lord. So I've got a lot more to put there if I'm going to fill that first section. But I want a lot more to go in. So you're going to remember these things. But while we are dealing with this, may I draw your attention that the Church of the Epistle to the Ephesians has no connection with angels? When you're dealing with Israel, you're dealing with a people who had an intimate connection with angels from the Call of Abraham. The history of Isaac and Jacob right through the Old Testament scriptures into the New Testament, the birth of Christ, all the way through to the Garden of Gethsemane, right through into the Acts of the Apostles. Liberating Peter. Angels are there. And then you come to our calling. Not once. The only time they're mentioned in the prison epistles is to set them aside. The worshiping of angels. Well, now I must come a next step. We, first of all, emphasize that whatever the calling may be, it must be based squarely upon the fact that God has spoken.

[00:18:18] And then secondly, since the coming of Christ, all our hopes are vested in him. Other foundation can no man lay. It doesn't matter whether it's kingdom or church. Christ himself is the chief cornerstone and we wouldn't have it otherwise, would we? I'm sure of that. Well, now we'll take the next step. Chapter three. Of course, I'm missing out more than I'll put in, but that must be if we're going to deal with a book like this. First

of all, I ask you to consider verse one of chapter three. Wherefore Holy brethren partakers of the heavenly calling. They must be believers, mustn't they? It is utterly impossible to address anybody as holy brethren and partakers of the heavenly calling if they are still in unbelief. Well, in this very chapter they are warned about the possibility of having unbelief. So holy brethren, partakers of the heavenly calling had the possibility of not believing all that God said sometimes. Wherefore holy brethren partakers of the heavenly calling, consider the apostle and high priest of our profession. Christ Jesus. The Apostle. There are quite a number of folks who haven't realized that that was a title of Christ. You can quite understand somebody. When I said to them once, Who do you say is the greatest of the apostles? He didn't answer. He said, I know who you're going to say.

[00:19:43] I said, who? He said, Paul. I said, no. Well, he said, You astound me. He thought almost worship Hall, but didn't say Paul was the greatest of apostles. So this is it. All other apostles take their term of office from this. See, I said, You said Christ, even as the father sent me. He that heareth you receives me and he that receiveth me receiveth him that sent me. And you see, there is a finished work here. We start coming down from the right hand of God. The Apostle sent. And in the John's Gospel particularly, that comes over and over again. I have finished the work which thou gavest me to do the sent ones. They may believe that God has sent me. You remember it when he comes right down to the cross. And then the work was done. And then as the high priest of that profession, he ascended and sits down at the right hand of God. In that circle is the complete work of Christ in the two titles. But as we've touched upon the High Priest, one other feature. Paul never once again mentions a priest. If the Hebrews is not written by him, he's never mentioned a priest at all. But if the Hebrews is written by him, the priest is a dominant feature in Hebrews and never in any other epistle did he mention it. Isn't that extraordinary? Doesn't it show the distinction between the calling of the Hebrews under the New Covenant and the calling of the Gentile, who was never under any of the covenants? He came into touch with them while Israel were here for those two portions of the New Covenant.

[00:21:20] One take away their sins that must be before ever are constituted. A kingdom of priests and the kingdom of priests element hasn't come yet, but the taking away of their sins began, as you can see by references in the Paul's earlier epistles. But he never speaks of Christ as a priest, not as should I, not as should you. But you say, Well,

hasn't that deprived of us of something? Well, let's go back to the Old Testament. Joe was concerned about his children, so he offered a sacrifice for them. Was he a priest? No. Abraham offered sacrifice. Was he a priest? No. Every father of a family in Egypt offered the blood of the Passover lamb. Were they all priests? No. A priest doesn't come into the story until Israel are a people and Mount Sinai is in view. We missed our way a little bit there. The head of a family all the way down as officiated as a priest or a king or whatever it may be. If Christ is my head. I can do without priests. I can do without prophets. He's all that and more to me, and that's the distinctive character of his ministry.

[00:22:38] Now, my relationship with him now. So we have the apostle and high priest of our profession. But now I want to come just in passing a few words only Chapter three, verse seven. Today, if you will hear his voice harden not your hearts as in the propagation in the day of temptation in the wilderness, when your fathers tempted me, proved me and saw my works. 40 years. And then verse 13. Verse 12. Take heed, brethren. These holy brethren, lest there be in any of you an evil heart of unbelief in departing from the living God. Chapter four. 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. Now, I don't want to magnify that section, but I do think it's wise for us to remember that. Let him that thinketh he standeth take heed lest he fall. There is a bare possibility that we may sometimes be sidetracked by other issues and for the moment become a bit deadened to the claim of God. If you're all perfect in this congregation and never feel those temptations, all I can say I could end you. But whether I believe you is another question. When have we come to the. Oh, I must put now my next member on our list of the board down with members, which is better. And of course you know that.

[00:24:06] Now I'm going to have be first of all here, I'm going to put unbelief. And it goes right back to the wilderness experiences of Israel. Now, chapter 11. Surely I've got to put beneath, haven't I, to balance that? Chapter 11 is a whole series of examples of those who believe God. So God doesn't emphasize one side and not the other. He encourages us. Well. Now, faith is the substance of things hoped for. Well, now, in this chapter in heaven, we've got a subject here to hold us all night. But I would like you to notice this because it will help you in your examination of it and perhaps its purpose. Notice the people that are mentioned able. Enoch. Noah. Abraham. Isaac. Jacob. Sarah. There are seven. They end with a woman. Then there's a pause. Then he picks

up the story again, and we have seven more ending with a woman right hand. And then he says that he hasn't got time to tell you about more. So he says seven more. Now, I believe that's important because it's calling your attention to something. Now, in chapter 12, it says wherefore seeing we also are compassed about with so great a cloud of witnesses, that means these witnesses to the faith in Chapter 11, not a spiritualistic meeting. Let us lay aside every weight and the sin which doth so easily beset us and let us run with patience.

[00:25:44] The race that is set before us, looking away unto Jesus, the author and finisher or the word perfecter of faith. So I draw a little diagram like this the out of the game. I have a prison here of glass or a falling raindrop, which takes very much the same shape. And the sunshine is coming down in parallel rays like that white light. But when they get into this, they start out there. So I'm doing it all wrong. And if anyone's one of those physicists, they can come into it afterwards. But then when these come out, it goes red, orange, yellow, green, blue, indigo, violet. You've seen it. That forms a rainbow. Well, now we've got in Hebrews 11 faith split up. Able. Or we have a wonderful manifestation of faith. But what does it say? The blood of Christ speaketh better things than that of Abel. Enoch walked with God and pleased him. But the heavens never opened like he did over this beloved son, in whom he was well pleased. And so you go on with Noah and Abraham. They were all faint little representations of the faith, as if they want to see it in perfection. The complete thing. Look away from Abel and Noah and Enoch and all the rest of them. And look unto Jesus, the author and perfecter of faith. Well, then you would discover if you went back over the story in Hebrews 11 that Abel and Enoch have to do with death.

[00:27:13] And Noah and Abraham have to do with being heirs. And Isaac and Jacob are to do with living in a tent. Then Sarah, all by herself, has this child of promise. And so they are linked together with seven pairs. But I think I've got enough on my plate without trying to demonstrate all that. It's only a suggestion to those who can work it out. I want to get now a little bit nearer to the central teaching of this epistle. Chapter six. Here we are going to get the two focal points of this epistle. So I want to put Chapter six and chapter ten down together on the board before we make any further remark. Chapter six. Therefore leaving the Principles of the Doctrine of Christ. Let us go on unto perfection. So I'll put here on to perfection. And now I'm going to put here. Draw back to perdition. Now they are the two focal points. With dreadful looking one at the bottom

there. He says, Let us go on unto perfection. Chapter ten. Verse 38. Now the just shall live by faith. 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. But unto them that believe to the saving or acquisition of the soul. First of all, you're sure, aren't you, that God never wrote, therefore leaving the principles of the doctrine of Christ Unless that's what so many ministers are doing.

[00:29:05] They're standing up in their pulpits and they are leaving the principles of the doctrine of Christ and they are destroying instead of building up. But the margin tells you. The word of the beginning of Christ. You see in chapter five. He says you fall into two classes. Verse 11 says about Melchizedek. He's got many things to say and hard to be uttered, not because he couldn't speak, but because these people couldn't hear. If you can't hear me. Friends, I'm not speaking. I'm only making a noise. It only becomes speaking when you hear it and registers. He's a yodel of hearing. For when? For the time. He ought to be teachers. He have need that one teach you again which be the first principles of the oracles of God and have become such as have need of milk and not strong meat. For every one that useth milk is unskillful in the word of righteousness, for he's a baby, but strong meat denied to them that are perfect. The word is full age. This word perfect will have to deal with, and I think we must do it immediately. It doesn't mean getting better and better. It says even of Christ in this Chapter five, that he was made perfect by the things which he suffered. And yet he was holy, harmless, undefiled, separate from sinners.

[00:30:29] Always. So I'll just stop for a moment and put the stem of the word on the board. If I put on the end, that means the end close. Then cometh the end. There are other ways in which it is compounded. Colossians one gives you the word perfect, but I'm concerned about that little bit. And if a person says, Oh, I don't know any Greek. So I say, All right, we'll see. I've got to put the E in there. Kenny, phone. Kenny? Graham. Anybody else? Telescope one. I haven't said yet. Surely television. And you can go on now. In our language, that must mean something. It doesn't mean that it's perfect because you can often get a wrong number, but it does mean always the same. A common denominator. It means the end. Attendees only speaking at a distance. A telescope is looking at a distance, and perfection in Hebrews is running the race to the end. That's the great exaltation of this book. How many star friends? How many finish? As a sad thing, isn't it? How many have started and said they gloried in the teaching of

the epistle to the Ephesians? Where are they now? I just think to be deployed and this epistle contains word in it, if they had only noticed it, there may have been with us rejoicing tonight, but they're not. Or let us not say to ourselves or we will always stand.

[00:32:05] We will always run. They may have said that. And pride goes before a fall many a time. So. Perfection means to go on to the end. It's a word that our savior himself used on the cross. Kenny is a part of the word that he said when he said it is finished. Kenny is the word that Paul used when he said, I have finished my course. Henceforth, a crown. Kenny. So it's a very important work. Well, now, what about the word perdition? That sounds awful to think that it's possible, even possible for a believer to contemplate perdition. Let's look at chapter ten, because it may be that it's not speaking about believers. It may be speaking about unbelievers. Well, we've got to find out. Verse 32, but call to remembrance the former days in which after you were eliminated, he endured a great fight of afflictions, partly whilst ye were made a gazing stock both by reproaches and afflictions, and partly because she became companions of them that were so used for you had compassion of thee in my bonds, and took joyfully to the spoiling of your goods, knowing in yourselves that ye have in heaven a better and enduring substance. But if they weren't believers. Who are. They were believers. Cast not away. Therefore your confidence which hath great recompense of reward. For you have need of patience that after you have done the will of God, you might receive the promise.

[00:33:38] For yet a little while. And he that shall come, will come and will not tarry. And then we've got the rest of it. The just shall live by faith. It's all very well to emphasize justification by faith. Romans Justification by faith. Galatians says Paul the just shall live by faith. Don't forget. And that's where we fall down, friends. I'm only quoting the words of someone else here. I won't mention his name because he might not like it. But he said to me how many there are who are so-called believers in dispensational truths. They study Ephesians one study, Ephesians two, they study Ephesians three, and they say, We don't want to bother about 4 or 5 and six. That's only practical. I may not say it quite like that, but that's what it amounts to. This episode stresses that we should walk worthy. Perfect balance, and it's because of that. There's this failure so many times. God will not honor that testimony. That doesn't keep the perfect balance or doesn't seek at least to keep the perfect balance. But what about this word perdition? Shall we go right straight away to a passage which puts it in a non doctrinal context? Just an

ordinary everyday use. That's Matthew 26. Matthew 26. Verse six. Now, when Jesus was in Bethany in the house of Simon the leper. 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.

[00:35:17] But when his disciples saw it, they had indignation saying to what purpose is this? And we can't say tradition, can we? The ordinary. Everyday meaning is waste. That's what it means here. You can draw back to waste. Anyone who is building on the foundation is saved. Once in Christ, he never can be expelled. My sheep know, hear my voice. They follow me. They shall never perish. Or you can multiply them. But on that foundation, you may build something that will go up in smoke. You yourself can be saved, says one Corinthians. Yet you may suffer loss, not be lost, suffer loss. So without impinging a little bit upon the prize which is attached to our calling, you can never lose your calling. But the apostle Paul, who wrote Philippians said that he wasn't sure of the prize. He was running for it. But in two, Timothy says, I am sure henceforth a crown still running for it. At that time he touched the tape. So now we've got that word on top of action. Draw back to perdition. Now a few more words for the closing section of Hebrews. I'm sorry that we've got to do the most important part of Hebrews in such a small space of time. Will you look at chapter seven? Verse four. Speaking of Christ. Now consider how great this man was and chapter seven, verse 24.

[00:37:07] But this man, because he continueth ever hath an unchangeable priesthood. Chapter ten, verse 12. But this man, after he had offered one sacrifice for sins forever, sat down. You've got it. This man. And here this man, your attention is drawn immediately from whatever was the other to this man. Oh, that's the point of this book. Turn away from Moses. Turn away from Aaron. Turn away from priests. Turn away from sacrifices. So long as this man remains. Well, I'm there, friends. You can take your ordinances and your ceremonies and your church services. You can take the lot as long as he remains. Isn't that your position? I hope it is for a day may come when some of us may be living, when we'll have to stand very firm with regard to the fact that Christ alone matters and everything else may go. Now, I must give attention just in passing to the context of this man. Chapter seven again. He says in verse 23. And they truly were many priests because they were not suffered to continue by reason of death. But this man, because he continueth ever happened in transmissible priesthood. Notice he continues ever now. Chapter ten. Are you beginning to expect something? Didn't I tell

you that the book never let you down? Do you think we're going to see about the word continue ever or something like that? You're almost bank on it now.

[00:38:51] Wouldn't you write Chapter ten 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 that were continually. Because it goes on to say in verse two for them, would they not have ceased to be offered because that the worshippers once purged should have had no more conscience of sin? But in these sacrifices is a remembrance again made of sins every year. But before we deal with the word continually in verse one, look at verse 14. Oh, no, we must lead down to it, verse 11. And every priest stands daily ministering and offering oftentimes the same sacrifices, which can never take away sins. But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God. From henceforth expecting till his enemy be made his footstool. For by one offering, he hath perfected forever them that are sanctified. Now the word continually in verse one and the word's forever in verse 14 are the same. And to get the same emphasis, we have to redraft verse one again like this. But 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 forever. It only did it once a year.

[00:40:23] Ceremonially it never did it completely. And this word forever is the strongest term in the Greek language for eternal, far greater than the usual word unto perpetuity. This sacrifice. What a contrast between those. So in order to help fix this, this man, in contrast to the priests that die, he continues ever this man, in contrast to the priests that stand daily. United States is the only priest who ever sat down in connection with his work. I do mention this because it helps to keep things in mind. I tripped up once. As I said, I make mistakes to show I'm not quite perfect. And I spoke to some children and I said there was a table in the tabernacle, but there was no seat or didn't ask for it. Please, sir, there was a mercy seat. Yes. Yes. But no priest ever sat there. No. No seat provided for the priest. His work was never done. But this man, after he had offered one sacrifice for sins forever, sat down. Don't forget that if you do not stress a seated priest, you have left out a part of his work and essential part of his work. If he never sat down in the presence of God, we may still be without a redeemer. That was the seal that the work was done. No other priest did it. A seated priest at the right hand of God or a

seated saviour or a seated head, whatever it may be, whichever epistle it is seated, he must be.

[00:41:59] If the work is complete. Now, just finally. Chapter ten. Because of the failure of priests and sacrifices. What's the only answer? Verse seven. Lo I come in the volume of the book. It is written of me to do thy will. O God. Earlier he said, wherefore when he cometh into the world, he said, Sacrifice and offering thou wouldest not, but a body hast thou prepared me. And it says in chapter ten, verse ten, Father, which will we are sanctified through the offering of the body of Jesus Christ once for all. And that body was a real literal body of flesh and blood, as you see in chapter two. For as much then as the children are partakers of flesh and blood, he also himself likewise took part of the same. That's God's answer. Just the same as in one Timothy three. God was manifest in the flesh. A body is there, prepared me. But think of the marvel of these words. When I came into the world, I'm told that I yelled and the doctor was quite satisfied. But I never knew a word about it. But when this one came into the world, he said, Lo, I come. A body as thou prepared me. This is a unique one, isn't it? Travelling across Palestine slowly because of the circumstances. Was that couple going to Bethlehem? Because they must.

[00:43:23] And the time had come. The set time had come and all heaven was breakfast. The angel stood waiting and this marvellous mystery took place. A body hast thou prepared me. There was no room in the inn. But he came into this world. Flesh and blood. And the angels couldn't be held back. And they sang Glory to God in the highest. On earth. Peace. Goodwill to men. Now, I do hope you're not disappointed because I wasn't dealing with mysteries and far above alls and all the things which we associated, we'll get to them. But I did feel that we'll turn aside a little bit and learn from other scriptures, because if we do not, we're a little bit like that person who never takes this and never eats that and never drinks the other. So he never asked me to be worried about vitamin A, Vitamin B, Vitamin C? Well, if we have a good, honest, mixed diet, you needn't bother about vitamin A to Z. And there's any amount of Christian people who are starved because they only read certain portions of the Bible. If you read the lot intelligently, you'll have all the vitamins that you need for this life and that which is to come. So once again, I thank you for your interest. And as one person said once in a meeting, and I hope it's true tonight, they said to me, well, if nobody else enjoyed the meeting, you did.

