

W119_Hebrews.mp3

[00:00:02] Recording being made in the Chapel of the Open Book of a series on the Epistle to the Hebrews. And this evening we are considering the central section, which has to do with the great question of where and what is perfection and where can it be found. It is the custom in this meeting that we read a portion of scripture together, and those of you who are listening to this recording, if you care to join us, will you switch off for a little while while we read together Hebrews the ninth chapter? I would just remind you that the epistle to the Hebrews is not addressed to unbelievers. It doesn't preach the gospel to the unsaved. It assumes in Chapter three that they are holy brethren and that they are partakers of the heavenly calling. And the exhortations in this epistle is that they do not just remain. Satisfied with being saved, but that they should reduce those scenes which accompany salvation. And the figure is the pilgrimage. And the character that enforces the figure is Abraham. That although he was given the promise of the land of Palestine, yet nevertheless was quite willing to dwell in a tent and become a pilgrim and a stranger because he had, in view, the heavenly country and the heavenly city, the city which God built and not man. And in the course of the exposition of this epistle, we have noticed that in Chapter six, if you just turn, I want to make sure we've got this before us in chapter six, verse one.

[00:01:50] We have this exhortation, therefore leaving the principles of the doctrine of Christ. Or as we found, the marginal reading is so much truer. Therefore, leaving the word of the beginning of Christ, let us go on unto perfection. So the exhortation is to leave and go on and to go on to perfection. Well, then we will notice noticing the other side of this center at the close of Chapter ten. That there was a warning. It says in verse 37 of Chapter ten. For yet a little while. And he that shall come, will come and will not carry. Now the just shall live by faith. But if any man draw back, my soul shall have no pleasure in him. And you can quite see that there are the two sides of this question. You either go on or you draw back. And then he tells you in the next verse, But we are not of them who draw back unto perdition. So you've got your two words. You are exhorted to go on unto perfection and warned that you may draw back unto perdition. Whenever you want to come to the central section of the Epistle to the Hebrews. Because after all, if you tell a person he ought to go on to perfection and he doesn't know where it's to be found or what it is.

[00:03:24] Well, he's not able to do very much with it, is he? So we are leaving the exhortations and the warnings and we are coming to the central section and we discover that it all revolves around one person as it should. You notice on this chart that we have before you, the first member says this man. And then there's a Greek word, three Greek words written by the side of it. So dinichthys, which translated means unto perpetuity, something everlasting. And then at the end of the section, the same letter, a chapter ten. This man. The seated priest. The work done and again, the words unto perpetuity, everlasting. This man. Who is this man? Well, thank God we know there's only one man can fill this bill. No priest, no king before him, no sacrifice, no altar. But he himself fills the complete bill. And we find perfection only in Christ. Now, before we take this up, there's one little word that I would like to pass on that introduces this. You see, we're going to start with chapter seven. And as I generally do, I start somewhere else and I So we'll do the same again in chapter six. It says in verse 18 that by two immutable things in which it was impossible for God to lie, we might have a strong consolation who have fled for refuge to lay hold upon the hope set before us. We hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil.

[00:05:11] Whither the forerunner is for us entered. Even Jesus made an high priest forever after the order of Melchizedek, and that introduces the Melchizedek priesthood once again. That's been touched upon in Chapter five. But I think most of us are a little bit perplexed if we give this verse 20 a consideration, in what connection can Christ be spoken of as a forerunner? And you see in verse 18, it says, We are we have fled for refuge. Well, that's an interpretation and not a translation. The translation is simply that you fled, but it doesn't tell you why you might flee for refuge. But that isn't here. So I'm going to turn you back to an Old Testament passage where exactly the same word is found in the Greek version of the Old Testament and see whether it strikes you as it strikes me. Chapter 19, Psalm 19. I'm sorry, Verse five. Speaking of the sun going through the heavens, which is as a bridegroom coming out of his chamber and rejoicing as a strong man to run a race. Not running for refuge, but running a race. That's the translation of this word. And in the Book of Esther and in the Book of Job, it speaks about the Post taking the messages and job said My days. Are swifter than a post that's running, not merely running for refuge, but running on a message.

[00:06:48] Well, now you do know, don't you, when you come to Chapter 12 of Hebrews, that that is the figure which is used. Let's acquaint ourselves with it. Hebrews 12 Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us and let us run. We're not running for refuge now. We're running a race. Let us run with patience. The race that is set before us looking unto Jesus, the author and finisher. Now the word author. Is the beginner and the finisher is the ender. Well, in that case, Christ can be actually spoken of as a forerunner. He'd gone first and Melchizedek, the high priest, is particularly the high priest of the overcomer. You will find in chapter seven that your attention is drawn to the fact. But it was Abraham who met him in verse four and gave to him a 10th. Of the spoils. And in verse one it says, Abraham met him when he was returning from the slaughter of the Kings. This is the priest that blessed the overcomer Abraham, with a little handful of soldiers, trained servants in his own house and beaten the armies of these kings. And it's all a part of the story. It introduces it. Well, now with that in view, we commence this central section seven, eight, nine and ten.

[00:08:32] Melchisedec is brought before us in his typical character for this cause, for this Melchizedek king of Salem, priest of the most high God who met Abraham, returning from the slaughter of the kings and blessed him to whom also Abraham gave a 10th part of all, first by interpretation, King of righteousness. That's the word Zedek, the Hebrew word righteousness. And Melech is the word king. And then after that, he is king of Salem. And Salem means peace. So he brings all those things to bear. Now, as he started making his name a meaning, he goes on and tells us that circumstances also have a meaning. It says, Without father and without mother. But he say, Where do you spring from, Melchizedek? Oh, he said, I had a father and a mother, but they're not recorded. Every priest of Israel had to have their father and their mother recorded. And I'm a very jealous of keeping their genealogies clean and clear. But this man had no genealogy. He hadn't got to produce it. He stands alone. Without dissent. That's without a pedigree, having neither beginning of days nor end of life. It doesn't mean to say he was eternal. But he had no time when he had to commence his ministry like a Levite and no time when he ought to leave off like a Levite. And so he was made like unto the Son of God. And he abideth a priest.

[00:09:59] Continually, perpetually. Here's the thought. Now, that means to say that was his typical relationship in the in another sense, he was a man like the rest. And he lived

a certain time and he died. But as a priest, he enters into the story without introduction and he goes out without end. Now he says in verse four, Now consider how great this man was. Then he goes on to develop his theme that if Abraham offered tithes to this man, he must be recognizing that this man is greater than Abraham. And inasmuch as Abraham was the father of Levi and all the priests of Israel, then all the priests of Israel offered tithes in their father. And so he says, You see what a great priesthood Melchizedek must be. And now he's talking to Hebrews, you see, And he was touching a very sore point with them because they conceived that no priest could ever be like the priest after the order of Aaron. You said you gotta learn that that old covenant with its tabernacle and its priests and its services. They're going. They're fading. And the reason is they were only shadows. They were not reality. We found that when we read Hebrews nine, that the tabernacle itself that was built upon Earth was built after the pattern shown in the Mount, but it was made by hands and it wouldn't last. Well, now we come to the argument that is pursued in this section as to the various ways in which perfection might be sought.

[00:11:35] They're looked at. They're examined and they're set aside. And that occupies the central part of that chart which you see at the top. No perfection. And by the Levitical priesthood because of the carnal commandment, but perfection under the Melchizedek priesthood. Then it comes a stage nearer. No perfection by the law. Backed by the oath that confirmed Christ. Then no perfection by carnal ordinances, but by a better tabernacle and better sacrifices than were ever known upon Earth. And then. We're back again to this man, the seated priest. And then at the bottom is an analysis of Chapter ten that whether we're going to get there this evening is another matter. So we're first of all, look at verse 11 of chapter seven. Is therefore perfection were by the Levitical priesthood. 400. The people received the law. What further need was there that another priest should rise after the order of Melchizedek and not be called after the order of Aaron? He says. You see the very priests in the course of their service in the temple actually sang as a part of their Sabbath service or their daily service. Psalm 110. And in Psalm 110, the priests, after the Order of Aaron were singing Thou Art a Priest Forever after the Order of Melchizedek. They were singing it themselves. He said, You see, the very fact that it is so imprinted upon your service, it's in your Psalms, it's in the book of Genesis.

[00:13:24] It ought to have told you that this is the picture and type of the true priest. Are you discover when we read Chapter nine one of the weaknesses of Aaron's priesthood. It says that when Christ entered into the holiest of all, he didn't enter with the blood of others. But when Aaron entered in, he offered first for his own sins and then for the people. Well, poor wretch, if he had to offer for his own sins, he couldn't possibly offer anything else but a typical sacrifice for others. But he needed a savior himself. And of course, this was very hard going for the poor Israelites to be told all this that he built so much upon was now fading. But wasn't it blessed that Paul could say, But supposing heaven and earth pass away? Chapter one Thou Remainist Christ remains and He pursues that thought right the way through. He says in chapter one that Christ is greater than the angels. He says in chapter two, when Adam is brought before us all, Christ is better than Adam. And in chapter three, Moses comes before us is, Oh, Moses was a servant, but Christ is a son. All the way through. He puts Christ. And if you've got that friends, you needn't have all these ordinances and ceremonies and all the things are going to make up so-called religion.

[00:14:52] You've got it all indications as the word perfect might be in Christ himself. Well, now he goes on to pursue this a little further. Verse 12, For the priesthood being changed there is made a necessity, a change also of the law, for he of whom these things are spoken pertaineth to another tribe of which no man gave attendance at the altar because he said it's evident our Lord sprang out of Judah. And no one from Judah was ever a priest. That was the kingly tribe. So Christ was the king priest, the only one that God will really accept. Well, now we move a bit further down to verse 19. For the law made nothing perfect. It wasn't intended. We do glimpse back to the epistle to the Galatians. Thus 19. Oh, I'm sorry. Chapter three, verse 19. Galatians 3:19. Wherefore then served the Lord. What's the good of it? It was added because of transgressions till the seed should come. Or again. Verse 24. Wherefore the law was our schoolmaster to bring us to Christ. And when he brought us to Christ, he left us. The law was only to lead us to see our need of Christ and then to step back and not spoil. So in verse 21. Is the law then against the promises of God? God forbid. For if there had been a law given which could have given life verily righteousness should have been by the law, but it could never be.

[00:16:45] And you know how the apostle in that same epistle to the Galatians. Puts the challenge. He says, I speak to you or try to put yourself under law instead of standing by

faith. He said, Haven't you heard that it is written Cursed is every one that continues. Not in all things that are written in the book of the law to do them. Well, it is who can stand before God and say I have not one of us. And so we bow with His presence and we confess that we are undone in ourselves, that all our endeavours to keep laws and commandments and observances of failed. And then we are ready for the free gift of grace, which is the Gospel we rejoice to both preach and believe. He said the law may not be perfect, but the bringing in of a better hope did. He doesn't mean he put law on one side and leave you. He says, I'm putting law on one side to give you something better. What is it? A better hope by which we draw nigh unto God. Well, now we'll come to verse 23. And they truly were many priests because they were not suffered to continue by reason of death. The only reason why there were many of them is because they lived. I then die. And so they have to have a successor. And one of the most glorious things for us to remind ourselves is that God has never provided a successor for Christ.

[00:18:19] Isn't that good? Never will be needed. He dies no more. So it says. And they truly were many priests because they were not suffered to continue by reason of death. Now we have to turn our attention again to Christ. But this man. Because he continued, Ever you see that expression, he continued, Ever have an unchangeable, orderly and transmissible priesthood, one that is never passed on to any one else? Now this is the seated Christ at the right hand of God. Wherefore he is able also to save them. And you may have said to me, if we stop there, but I thought you told me that Hebrews wasn't teaching the way of salvation. Well, the way of salvation looks two directions. First of all, you're saved from your sin and its guilt. And when that's all over, you need a savior to take you right through the wilderness of this world and present you without spot before God. And that's what's here. Wherefore he is able also to save them to the uttermost, not from the uttermost. This is right at the end of the course. He'll enable you to run the race and touch the tape at the end. Now the English word to the uttermost doesn't say what the Greek word says to a person who's reading it. I write on the board the actual words for the word perfection.

[00:19:51] Tobias. Now the word the uttermost is this. You can see here he is in the same word. This key word, perfection is buried in that word to the uttermost. So we can freely translate it. Wherefore he is able also to save them unto all perfection. The very thing that is urging them. That come to God by him seeing he ever liveth to make

intercession for them. So here we have now. The finished work of Christ. The death, the cross, the shedding of blood is the basis of our salvation at the beginning. And then we discover that Christ who rose from the dead and ascended and sat down at the right hand. He still got a work to do for us. He's now guaranteeing to save us all along the line and to the uttermost and to the extreme end. It doesn't say seeing he died for us now seeing ever lived for us. You think you can't get away from this Christ of God if you want it to. His death encompasses you and brings you salvation. His life is there for you and brings you glory. And where you get to glory. You're going to be glad to know that he's going to be there if nobody else is. It wouldn't be glory for you or me if the Son of God could possibly be conceived as absent. So here we have then. Let me read verse 25 again wherefore he is able also to save them to the extreme limit and to all perfection that come unto God by him seeing he ever liveth to make intercession for them.

[00:21:47] For such an high priest became us who is holy, harmless, undefiled, separate from sinners and made higher than the heavens. Who need is not daily as those high priests to offer up sacrifice. Listen to this. First for his own sins. That's a look at Aaron. That's a look at every one of the priests. Before any priest could offer a sacrifice for his fellow man. That poor priest had to have a sacrifice offered for himself. Well, it was an awful rigmarole that it was going round in a circle. But when you come to think of Christ, he was the glorious exception. He needed no saviour. He needed no sacrifice for himself. It was all done, not out account. So first were his own sins. And then for the people's. For this he did once. Now, that's one of the key words of this passage. Let's anticipate Chapter ten. If we never get right through this. I want to get to this piece. Chapter ten. For the law having a shadow of good things to come. Now, would you glance at the bottom of this chart? The early offerings. Not perfect forever and then followed by the words No more offering or remembrance. And in the bottom of the chart, verse 14, by one offering perfected forever and then followed by no more remembrance, He is the perfect pattern coming out again.

[00:23:19] So let's get that, shall we? For the law, having a shadow of good things to come. And not the very image of the things you see what we've been looking at in the priests. And as we read Hebrews nine, the Tabernacle, they were all shadows. I were something on the earth visible to set forth invisible realities. But Christ is not entered into. A tabernacle made by hands, which are figures of the true but into heaven itself now to appear in the presence of God for us. So He says all the types and shadows of

past. And once again, before we get into Chapter ten, I'm wondering if we're going to get there properly. Friends yet at the end of Chapter nine. Here's another word that needs to be carefully pondered. Verse 26. For then must he often have suffered since the foundation of the world. But now, once in the end of the world, hath he appeared to put away sin by the sacrifice of himself. Well, that sounds very wholesome truth, doesn't it? But when you look at the word put away, then you begin to suspect we haven't quite got the right end of it. Now the word arcadio is a-36, in case you want to look it up. And if you look at chapter seven, verse 18, you'll get the same word.

[00:24:45] Chapter seven. For there is verily a dishonouring of the commandment. This annulling. Abrogating. Bringing to an end, putting aside. And the next thing to remember is, especially in the Old Testament, that the word sin offering is the same as the word sin. It's identified with to such an extent that the self-same word means the sin of the person and the sacrifice he brings. Well, were those two thoughts in mind? Let's retranslate verse 26 for then. Must he often have suffered since the foundation of the world? But now, once in the end of the world, as he appeared to abrogate the sin offering by the sacrifice of himself, There's your sacrifices all gone, swallowed up in the one perfect sacrifice never to be repeated. So. Chapter ten, Verse one for the law. Having a shadow of good things to come. Who wants to have a shadow If it's been abrogated and set aside? Who wants to go on offering lambs and goats and bulls on altars made by hands when the one offering has been accepted by God on that account never to be repeated. So he says they're not the very image. They can never, with those sacrifices which they offered year by year, make the comers thereunto perfect forever. Of course, our version doesn't say that. Our version says which they offered year by year, continually make the comers thereunto perfect. But that word continually is repeated in verse 14 for by one offering he hath perfected forever.

[00:26:24] Now, you couldn't very well say he hath perfected continually. It's the perfect thing that's continual. So back again to chapter ten, verse one. Had never with those sacrifices, which they offered year by year, make the comers thereunto perfect forever. They were only perfect in and that was typical for 12 months. And then it was all over again on the great day of Atonement. And it says this in verse two For then, would they not have ceased to be offered? Because the worshippers once purged should have had no more conscience of sins. But instead of that, their remembrance made of sins every year. And he says, You see, the reason why don't you? For it is not possible that the

blood of bulls and of goats should take away sin. And what's the only answer? Well, if this answer is never given, we are without hope. Friends for God has already said that the very sacrifices that he ordained to be offered, they could not take away sins. Well, we are finished. And if that's the case that we are not the Christ steps in once more, it's this man. Wherefore when he cometh into the world, he said, true enough, he said, Sacrifice and offering thou wouldest not, but a body hast thou prepared me. That's it. That's it. Now, the Old Testament that is being quoted here says sacrifice and offering thou wouldest not but mine ear as thou opened.

[00:27:57] And you say, However, can you translate my ear as thou opened into a body as thou prepared me? Well, you can if you know the Hebrew scriptures and you know the law. First of all, the open ear means an obedient person and a body prepared was the purposely was that Christ should come in the form of a servant and render obedience even to the death of the cross. And then secondly, in the margin of that psalm, it says mine ear as thou didst. And a willing slave who didn't want to leave his master. He said, I will not go out free. So his ear was pierced with an awl to the doorpost, and Christ feels that he was the utmost willing servant that ever you can conceive. He said sacrifice and offering. They are no good. They cannot take off a sin as by man came. Death by man must come the resurrection. So a body hast thou prepared me. And it says in verse ten, Father, which will we are sanctified through the offering of the body. As Jesus Christ. Now we're coming back to where we commenced at the beginning of this chart. You see, our attention is drawn. This man. And he's a sorry person who says, Oh, what name is he talking about? There's only one lane in the wide universe of God conception. If all the God given types and shadows given by Moses promised to Abraham and echoed by the Psalmist David.

[00:29:24] If they all utterly fail, there's no man in heaven or earth except the Son of God who could step in there. And at the other end, we're back again to this man. Oh, let's see it for ourselves, friends. Verse 11, Chapter ten. But every priest. You see, when he spoke about this man up there, he said these priests, they can't do it because they just drop dead. And somebody else has to be appointed. But this man ever living. So he has no successor. Now he's taking another view. He says these priests, they never sat down. What you say. That's a strange thing to pick out. Well, it was true. I never sat down because you're going to tell you the tension of the one priest in the scripture who ever sat down in connection with his work. And that's Christ. A seated priest means

work. Absolutely finished. So it says at every priest stand it. Switched stop at every one of them. Every priest standing. No provision by per seat for the priest in the tabernacle. A light to see by. A table to hold the showbread. The altar of incense for the covering of the priest when he went into the service of God. But no seat. Only seat in the tabernacle was the Mercy seat. And that was in the holiest of all.

[00:30:47] And nobody sat there. So we have this dress. Every priest standing. Then the next word is daily. He went on daily a little bit earlier. It says remembrance was made of sins every year as it is on the day of Atonement. But this as it went on daily. So he stood at his job and he went on day after day after day. And when he got a whole 365 days. It was just as bad as ever, for it is impossible that the blood of bulls and goats could take away sin. He only did it typically never touch the conscience. So every priest stands daily ministering and offering oftentimes, isn't it? Multiply the words. The same sacrifices. Which can never take away sins. You can't have it plainer, can you? Now, what's the contrast? But this man. Oh, blessed be God. He steps in. But this man. After he had offered one sacrifice. For since. Forever. Set down. On the right hand of God. You notice how many times that attitude comes in Hebrews. Let's refresh our minds. Chapter one. Verse three. Who, being the brightness of his glory and the express image of his person and upholding all things by the word of his power. This is the one for whom a body was prepared for it. This one the express image of his person. Yet he was going to possess a body. When he had by himself, purged our sins, sat down on the right hand of the majesty on high.

[00:32:39] Or again, would you look at chapter four? It says in verse 14, seeing that we have a great high priest that is passed into the heavens, Jesus, the Son of God, and he's not touched. He's not one who cannot be touched with the feeling of our infirmities. Verse 15. And he sums it up. In chapter eight. Now, the things which we have spoken, this is the sum. We have such a high priest who is set on the right hand of the throne, of the majesty in the heavens. And once again, in chapter ten, it says that this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God. From henceforth expecting till his enemies be made his footstool. For by one offering. He has perfected forever. Who? Then the sanctified. This is not a word to speak to the unsaved person for the poor. Unsaved person is not sanctified. But if you speak to a holy brethren who have been redeemed by the blood of Christ and are now pressing on through the wilderness in the footsteps of Abraham and living a pilgrim life with all the

temptations besetting them of a pilgrim journey, you can give them the assurance that if this is their trust. By that one offering, he hath perfected unto perpetuity. There is no that word in the Greek language so strong as this.

[00:34:16] Them that are sanctified. Wherefore the Holy Ghost also is a witness to us. And then he quotes the Old Testament scriptures. So he looks as though this man believed that the Holy Ghost inspired the Word of God, doesn't it? And if you glance back to chapter nine, you'll see that after he gives you a resumé. But the furniture. Typical furniture of the tabernacle. He says in verse eight, The Holy Ghost, this signifying. That's a serious fact, isn't it? Because I met some of God's people who haven't got any room for these Old Testament types. They sweep them aside. But this passage is the Holy Ghost is signifying something. It was written by inspiration of God. And you remember when Moses made the tabernacle, He was warned that he must make it according to the pattern shown him in the Mount. And in this same chapter nine, we read it. It says in verse 23. It was therefore necessary that the patterns of things in the heavens should be purified with these. But the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself. Now to appear in the presence of God for us. So we have this emphasis. And then in Chapter nine where we were reading it, I don't know whether you observed in verse four.

[00:35:52] It says in the holiest of all, that's the innermost part of the tabernacle. It had the Golden censer and the Ark of the Covenant. Well, we know that in the Tabernacle there was the Ark of the Covenant resting on the Mercy seat. But the the altar of incense. For which the sensor was used was not in the holiest of all. Now, as the apostles slipped up there. Has he made a mistake? Oh, no. Friends. He's done it on purpose. He doesn't say the altar of incense was taken in. But he says the answer was, And what does that mean? It means that the high priest has gone into the heavenly holiest of all for the sense in there now, not outside. Or he says, What a complete thing. Then Christ has fulfilled the whole thing so that he rearranges the furniture of the tabernacle. He says he's gone and he's taken the censer with him into heaven itself, there to appear in the presence of God for us as we read. And so we have this marvelous picture of the tabernacle emphasizing this way into the holiest of all. And as this starts Chapter ten by saying that. If the sacrifices had touched the conscience, they would have had no more remembrance. So it ends and says in verse 16, This is the

covenant I will make with them. After those days, saith the Lord, I will put my laws in their hearts and in their minds.

[00:37:26] I will write them and their sins and iniquities will I remember? No more. If you want to make a collection of comforting words sometime or another, get these few No more. Surely there's a world of comfort in this that God tells us that he will remember our sins. No boy. I think there'll be always a cloud over glory, wouldn't there? If when we got there, we had an uneasy feeling that some archangel would go blurt out something one of these times and we should be ashamed in the presence of one another and of the Lord. When God forgives, he does something that we can't do. He forgets. Their sins and iniquities. Will I remember no more. No more offering for sin because there is no more needed. And then it concludes this section. Now where remission of these is there is no more offering for sin. And that leads us to the next section, because now we've got something and the next section starts with it. Having therefore having something that we won't anticipate our next consideration. Having something let us. Julia. The only thing that I would like to do in the last few moments of our time is almost up is to just remind you something we've seen before in Chapter nine that Christ is said to have appeared three ways. It says in verse 26. For then must he often have suffered since the foundation of the world.

[00:39:16] But now, once in the end of the world, hath he appeared to put away sin by the sacrifice of himself. And you see that just as in chapter one, it says, In these last days, God has spoken to us by his son. So the last days are all over so far as God revelation is concerned. The last days are yet to come. But when Christ spoke, he was the last voice to be heard. After that, no more revelation. If he won't believe the Bible, you won't believe anything. And here we have the end of the world has already taken place so far as offering for sin is concerned. Now, once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And then he says, now, now in the presence of God, he is there to offer to appear. Verse 24 for Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself. Now to appear in the presence of God for us. So once in the end of the world, he appeared and now he appears. What's the next phrase? Oh, we know this is our blessed hope. Verse 28. So Christ was once offered to bear the sins of many and unto them that look for Him. Our version says you remember in our epistle looking for that blessed hope and the appearing of the glory of our great God and Savior Jesus Christ,

who gave himself for us that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works.

[00:40:49] So here it is. So Christ was once offered to bear the sins of many and unto them that look for him shall he appear, shall appear future. The second time without sin unto salvation. Well, now, that leaves other parts of this epistle to be gathered up. I don't think we can do more this evening except to be very, very grateful that God has pointed us to the one and only solution, the only solution He knows and the only solution. We know that in all these things we turn away from religion. We turn away from mere going to places of worship. We turn away from all ordinances, whether they are given by God or not or imposed by men. And we say they're all finished now. We said, where God places us accepted in the beloved, freely forgiven all our sins and given life which is life eternal and a hope of being one day presented in the presence of God without spot or wrinkle or any such thing. And if that doesn't make some folk want to yell out Hallelujah. Well, I'm a bit surprised. So shall we leave it there? I hope that by the mercy of God, we'll be able to enter into some of these things as well as give our assent mentally.