

# Ministry on Hebrews

## Part 7

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[00:00:00] Hebrews 6, verses 4-6, Hebrews 7, verses 26-28, Hebrews 9, verses 11-12 and verse 24, and Hebrews 10, verses 1-14.

Hebrews 6, verse 4, For it is impossible for those who were once enlightened and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God and the powers of the world to come, if they shall fall away to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh, and put Him to an open shame. Hebrews 7, verse 26, For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens.

[00:01:17] Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people? For this he did once, when he offered up himself. For the law maketh men high priests who have infirmity, but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore. Chapter 9, verse 11, For Christ being come, a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building, neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, [00:02:13] having obtained eternal redemption for us.

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. Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others. For then must he have often 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. [00:03:01] And as it is appointed unto men once to die, but after this the judgment, so Christ was once offered to bear the sins of many.

And unto them that look for him shall he appear the second time, without sin, unto salvation.

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 offer year by year continually, make the comers thereunto perfect. For then would they not have ceased to be offered, because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. [00:04:04] Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me. In burnt offerings and sacrifices for sin thou hadst no pleasure. Then said I, Lo, I come, in the volume of the book it is written of me, to do thy will, O God.

Above, when he said, Sacrifice and offering, and burnt offerings, and offering for sin thou wouldst not, neither hadst pleasure therein, which are offered by the law. Then said he, Lo, I come to do thy will, O God.

He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins. [00:05:11] 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 enemies be made his footstool. For by one offering he hath perfected forever them that are sanctified. The Scriptures read, contain most, if not all, the instances in the epistle to the Hebrews where the term once is used in a specific way.

Not in a general way, as we might say, that something happened once upon a time. [00:06:03] Not in the sense of once or twice or now and then.

But in a special way, which takes up something we have been looking at through the week.

The reasons why Christianity is infinitely better than that which went before.

Because Christ personally, and the work that he did upon the cross, are infinitely more worthy, infinitely superior to anything else that might be compared or contrasted with them. So if we look at these about ten instances in the Scriptures read, there obviously shall not be time to look at every word in every verse that we have read. [00:07:01] But against the background of the Scriptures read, to try to see the context in each case, and then to see the bearing of this term once.

In the sense, once for all, never needing to be repeated again.

And if, as we look at them, we find ourselves acknowledging the same things again and again, this is not vain repetition.

The Holy Spirit has seen fit to include in this major epistle this lesson that we need to learn, and the benefit that we derive from that. So if we go through in the order in which Michael read the Scriptures, see what the context is, and then look at the way in which this word once is used.

[00:08:05] As Murray has said, If it's worth saying, it's worth hearing.

So please speak out, so that all may hear.

The judicious comments of the brethren are welcomed. If any have a question, the answer will make more sense if we've heard the question. So please speak out, so that all may gain.

Chapter 6, verses 4 to 6.

This is different to most of the other references as to context, but the use of the term is clearly along similar lines.

So we look at this.

This is one of the more difficult parts of the epistle.

[00:09:04] And so perhaps just a word on this. The Holy Ghost guided the writer to point out on several occasions during the epistle that some of these Hebrew believers who had confessed Christ as Saviour, who certainly in an outward way were going along with the Christian testimony, by the way they were acting and living, there was a question mark as to the reality of the confession that they had made. And so against the plumb line of scripture, the writer again and again holds up this possibility, saying now you question yourself, has your confession been real?

[00:10:02] Have you been identified with Christ and the work of Christ in a real way?

And every now and again he draws attention to the fact that there may well be some going along with the general body of believers who haven't really been affected in their heart and conscience. And he considers at the beginning of chapter 6, the possibility of those Jews, even devout Jews, who have been brought into touch with the Christian gospel, they have turned away from Judaism, they have embraced Christianity at least in an outward way, but the question is posed as to the reality.

[00:11:02] Now when we pick up the scripture in verse 4, building upon what he has said, that certain eternal truths, everlasting truths, true in every age, have been gone over, the doctrine of Christ, foundation of repentance, faith in God, washings, laying on of hands, resurrection of the dead, eternal judgment, but he says upon that foundation, if you are really Christ's, you will go on to perfection, to completion, you will grow, you will become more mature in your soul. And then in verses 4-6, he says, you've cut your links with Judaism and it would be utter folly to attempt to go back. [00:12:01] Now the reverend perhaps, against that, might consider what it means to be enlightened, what it means to have tasted of the heavenly gate, to have been partakers of the Holy Ghost, to have tasted the good word of God and the powers of the world to come. One more encouragement reverend, please do not wait till it's time to move on to the next scripture to bring out the treasures you have on the previous one. Please join in and tell us what you have to say. Every work of God carries along in its way people who in their hearts and minds and consciences [00:13:01] have never been thoroughly perfected and since this epistle actually draws on the experience of the children of Israel, you only have to think of what happened in connection with the leaving of Egypt by the children of Israel and remember that several times in the course of the histories you get a reference to a group called the mixed multitude, people who were carried along in the wake of that mighty movement and later it was obvious when faith and commitment are really tested that in their heart of hearts they had never been really affected by God and so when they were faced, for example, with the matter of famine in the wilderness or it could have been famine, then they began to long for that which their hearts were really set on, that was the root crops of Egypt, [00:14:04] and it is a matter of fact that every work of God and historically movements like the Reformation carried along in its way a lot of people who apparently had embraced Christ but then when faith is tried and tested, as it's sure to be, it was apparent that they'd been no more than in the circle, getting the benefit of whatever good things happen when God begins to work without personally having been affected in their consciences, their hearts and their minds. That's why we have to read this text so very carefully, isn't it? The verbs that I quoted.

It might seem on the surface that they were saved. Now, it's one word that is not used. They had enjoyed the benefits that were there to be enjoyed [00:15:03] by going along with those who were of God, but as you say, not affected in their heart and conscience. But the pertinence of the word wants here seems to bring a real challenge to them and bearing in mind that, as the writer says, he had not

yet resisted to blood.

They were suffering. They were enduring persecution. But within five or six years, perhaps, of the epistle being written to them, Jerusalem was to be destroyed and the true believers were to endure severe persecution.

Now, the challenge that comes, the ministry that is given, is to strengthen those who are real but to challenge those who may not be real. [00:16:01] And this is a vital statement here.

It is impossible for those who were once enlightened.

Now, it will remove a lot of disturbed feeling from our minds if we notice that it says they are enlightened, they've tasted some of the benefits that were there, like the mixed multitudes, enjoying the provision of God for his people by going along with the people of God in their journey through the wilderness, yet not vitally affected themselves. Now, there are those here who are referred to as having been once, once and for all, enlightened. You know, I often feel, I often hear others say, why is it that such and such a believer, [00:17:03] such and such a group of believers have so much blessing in their own soul? Why is it that they seem to be so effective in gospel outreach? Whereas those who appear to know much more of the truth of God do not appear to have the same scale of blessing. Why is it?

Well, certainly it can be said, where we are true to the light we have, the Lord will bless us. But there's another feature. It would seem, along that line of argument, that you say, well, is it better not to know too much? Is it better to remain anonymous, to be true to a lower level of testimony, and then the Lord will bless us? Now, we cannot undo, we cannot unlearn what the Lord has shown us.

[00:18:04] And these people could not unlearn what they had been brought to. They had come to this that they knew that Judaism had been there to bring the nation to Christ, until Christ came, Christ having come.

Judaism was superseded.

Blessing is available to Jew and Gentile, whosoever will, and they had been brought to an intelligent appreciation that Christ and his work was that upon which faith should rest. They were at the crossroads. They'd been enlightened. They cannot undo that knowledge. They cannot go back to their previous lack of knowledge, lack of enlightenment. And here they are, [00:19:01] and if they don't go forward on what they've been brought to, as the scripture says, it's impossible for them to be enlightened, to fall away, because it's just as if they were crucifying the Son of God afresh.

Now, others might put that more simply, more clearly, but that seems to me to be the message. They could not undo that level of enlightenment to which they'd been brought. It was a once-and-for-all thing. You cannot go back on it, and this is the position of the apostate, brought intelligently to appreciate what God has done through Christ. The challenge becomes, are you going to go on? Are you going to accept it in faith, ask the Lord, and become Christ's? If knowing all the issues involved, [00:20:03] say, no, not for me, and done intelligently, is the act of apostasy, turning away, knowing the issues involved.

Now, brethren may wish to comment on that, but it seems to me that he says here they were once

enlightened. They can't turn the clock back. They can't undo the enlightenment they've received. Isn't it true, Ernie, for all saints of God that the desire is that there might be growth, for us not to stay at the basic level, at first teaching, shall we say?

This is what we get in verse 1, isn't it, in chapter 6? The desire is to go on to perfection, as verse 1 says.

The norm is, as Paul said to Timothy, it is God's continuing disposition [00:21:02] that men might be saved and come to a knowledge of the truth. That's not saying the same thing twice. To be saved is the only possible foundation through faith in Christ. Being saved, God has made all the resources available that we go on, that we develop, that we go on to full growth and spiritual maturity. Q. Ernest, these men have not failed.

A. I think not.

Q. You say they haven't. A. I think not. Q. No, sir, I wanted to make that clear. They are those who have suffered under the light of it, rather like the first chapter of John's Gospel, where Christ coming into the world lightened every man, but that does not say they've got benefited. These men, while they've suffered under the sound of it and in the light of it, they have not gained anything by it, apart from even having their conscience touched, one would suggest. It's a dangerous thing to sit under the ministry [00:22:05] of the truth of God, to go along with it, and yet not to be affected at heart and conscience. Now, please, say more, but am I right in thinking this is the use of the word here? Michael, would you go along with this? Once enlightened, they can't go back.

Q. No, that's right. That's exactly what scripture says. I think the comment that David has made, particularly if the things which are spoken of in verse 2 are things which are found in Judaism, then what in fact he is talking about when he says let us go on to perfection is in fact embracing the further revelation in Christianity, and I think that's a telling feature, as also is the fact that in verse 9 he says, [00:23:01] But, beloved, we are persuaded better things of you than things that accompany salvation, though thus we speak. When the Lord spoke to Nicodemus about new birth, amongst the many things that he said to him there, one of the things he said was, The wind blows where it will.

Thou hearest the sound, but knowest not whither it cometh nor whither it goeth.

So is everyone that is born of the Spirit. And I can never escape there that the Lord is saying that as the wind leaves effects, so when someone is born of God it's as clear to see as the effects of the wind, and someone who says I'm born of God and yet there is no evidence of it in their life on the basis of what the Lord said, you've got cause to question whether they've ever really been born of God. Now that's the tank that the writer adopts [00:24:02] throughout the epistle, isn't it? If there is no evidence, sign of growth, the question is, is there life at all?

When he says things that accompany salvation, it's akin to what the Lord said. It's like the effects of the wind. You may not be able to say where it comes from, and you can't say where it's going to, but that it has been there is apparent for everyone to see. Questioner 2 I suppose it's in regards to the woman of Samaria when she said, it was said to her, if thou knewest the giving God, and who it is that saith to thee, give me to drink, now that he's spiritual God, thou wouldst have asked him in. Thank you.

Having arrived at that, [00:25:02] I think we'd better move on to chapter 7. Q. Could I just make one comment? I recognise that some of the expressions in verses 4-6 are not the easiest expressions to deal with, but there's one thing that always strikes me about two of the comments. One is, tasted of the heavenly gift, and tasted of the good word. Not appropriated the heavenly gift, or appropriated the good word of God, but merely tasted.

They're sampled as being on the fringe, how sad that there are many who listen to the truth of God, ministered faithfully over many years, have sampled some of the benefits of going along with the people of God, and yet, as you say, not the appropriation. Would you say that it's possible in this dispensation [00:26:01] for people to be enlightened and yet not persevere?

I would link this up with the parable of the sower, where the word went on the stony ground and shore, because it's possible these people which we are speaking about here, they were enlightened, but they didn't persevere.

I don't say that they were safe or promised, but there's plenty of people in this dispensation that have been enlightened and haven't persevered. Well, let us accept the challenge and move on to chapter 7. Would this specially apply to the Jews?

I think, yes.

To give a full answer, I suppose, to what Bill has raised, dispensationally, it speaks in a special way [00:27:01] of those devout Jews who had been brought to a knowledge of the issues of Christianity that had come to a head with Christ coming into the world, but having faced up to it and knowing all the implications, not going ahead.

Converted, but not converted.

Yes, that's a very good way of putting it. It's very good that you reminded us that Christianity is the greatest because of the greatness of the person and the greatness of his work. Thank you very much. That you get in chapter 1 and 2. Yes, that's it.

Perhaps this is the last word on chapter 6. It is impossible for someone who is born of God and who is converted ever to be lost or ever to fall away.

[00:28:03] The simplest believer who has trusted Jesus can never be lost.

There's no suggestion of that in Hebrews chapter 6. If the occasion was right, I would be very happy to spend all afternoon over the reading on chapter 6. There's many worthwhile lessons. Hopefully, we've learned some of them. And as said earlier, there's no reference here that the people have been saved, but they've been on the fringe, they've sampled some of the benefits. But because chapter 6 is more on the negative side, I would really like to go on to the more positive side in chapters 7, 9, and 10.

Just before you read chapter 6, this Judas is an example of this. Well, you tell us what you think, please. Well, he's been in confidence the whole test of these things. [00:29:01] Yes. Yes, very good. He knew all the issues involved. Yes. Now, can we go to chapter 7, please? Please don't grumble if we don't get all through all the scriptures in chapter 10. What a happy thing here. Chapter 7, verse 26.

Such a high priest became us.

We learn in the epistle of things that are becoming to God, becoming to Christ, that are fitting, that are proper, that are appropriate. But here, we learn, such a high priest became us.

We have been so constituted before God, so fitted into his family, so made right before him, that it is fitting that we have such a wonderful high priest as this.

[00:30:01] Now then, again, wonderful things in this section, the term wants tells us that whereas under the Levitical priesthood, there was a continual celebration of many sacrifices, none of which put away sin or sins forever, needing constant repetition.

Here, there is one work, which has made us fit before God forever. Now, the work of the high priests in the tabernacle system was never done because their work was not effective.

But what they did looked on to a work which is complete, entire, never needing to be repeated.

[00:31:03] When we simply trusted Christ as saviour, I am sure very few of us had any idea of the wonder of the blessing that we were to be brought into. But more than that, the wonder of the blessing who was bringing us into association with himself. The high priest mentioned in verse 26 would be after the order of Melchizedek, wouldn't it?

Because in contrast with the priest who was ordained by God according to the law.

Yes, in verse 25, there's a reference to distinctions that we need to make. He ever liveth, this is our high priest, [00:32:01] he ever liveth, called of God a high priest after the order of Melchizedek.

He ever liveth. As to the work that he does, that was after the pattern, he functions as Aaron did in that respect. The people of God were in the wilderness. Through Aaron, they were brought into touch with God who was in heaven. We are on earth, we have a wilderness journey to make on our way home, and on the way, we have a priesthood, we have a priest available to us to help us while we are on the journey. Now, this is in chapter 7, bringing to a head the teaching in the first, well, the first seven chapters overall, that because he is God, able to speak for God, because he is man, able to approach God [00:33:02] on behalf of man, he can suffer, he can sympathize, he can say, chapters 2, 4, and 7.

Now, he's pulling this all together in this final section of chapter 7, with a view to moving on to this, which he does in chapter 8, now that he's dealt with our side on the side of relief from our infirmities and frailty and weakness, he says now that he's solved all our problems, it's with the intention that he might lead us into the sanctuary in praise and in worship of the blessed God.

Now, in order that we might be relieved of all the defilement picked up on the wilderness journey, such a high priest became us, and that priesthood could only function after the one work [00:34:01] of Calvary had been completed. Mr. Simpson, you haven't helped us yet, please come in.

When it says in verse 26, Ernie, holy, harmless, undefiled, separate from sinners, is it speaking of the Lord when he was down here in this world, or is it referring to him where he is now?

I'm convinced, Michael, it's referring to him now, seated at the right hand of God. In fact, as you know, that word separate is really separated from sinners, isn't it?

He is established in glory, in the presence of God, and there he functions. He functions not on earth. He functions in his priestly grace in the very presence of God.

And what then this verse is saying is his priesthood on high has absolutely nothing to do with sins at all. He only once had to do with sins, [00:35:02] and that is what it says in verse 27.

This he did once when he offered up himself, and what he did once has perfectly satisfied God and his work on high, his functioning on high, has absolutely nothing to do with sins at all. It has to do with our weakness. Yes, as you say, this term is used so frequently because there is ever the tendency for us to query in our minds, is it really right that the work of Christ was sufficient for all my sins?

Am I really completely clear before God? Am I clear of every charge? Am I justified?

And again and again we are told yes, the work to make us fit for God, ready for heaven, [00:36:01] was a work that was only done once, once for all, because it was fully effective. The work that he does now in heaven, in the presence of God, is to make the kind of relief and succour and sympathy and daily salvation available that we might move in to the very presence of God, relieved of every disturbing element on our side.

That's what verse 25 says when it says he is able to save completely, isn't it?

Yes. The inadequacy of the Aaronic priesthood was occupied all the time with his sins and the people's sins. It was a daily need. They couldn't get beyond it. But this now, as you say, enables us through the once for all sacrifice, enables us to go into the sanctuary. Now, in verse 25, that phrase, them that come unto God by him.

[00:37:03] This is the burden of the epistle. It comes out several times. We are looked at as comers unto God by him. We'll never be fit to approach God in our own strength. But we come unto God, we draw near, we approach God, the various terms that are used in the epistle, because Christ is such a great high priest.

You may remember, Ernie, a brother who often used to say, along with the Lord now, he used to say, God is not bringing a load of ragamuffins to heaven, he's leading sons to glory.

And it's in the light of that that it's possible to read words like, such a high priest becometh us. There must be immense dignity resting upon the Christian as called of God, as partaker of the heavenly calling, [00:38:03] if it requires such a high priest. I mean, Harry has spoken in reference to chapters one and two about the personal greatness and glory of the Lord Jesus. And when you think of that, filling out his priestly work, such a high priest becometh us, that can only be the believer seen in the light of the call of God. The section begins, verse 26, such a high priest became us.

Who is he? The chapter ends, the son consecrated forevermore.

All the glory of his person.



And do you think, Rodney, that you would say in chapter six about the enlightenment, the enlightenment that we have had from the Lord himself, we haven't to go away from it at any time. Well, do you think, in verse 25, he's speaking of the same thing?

[00:39:04] He's speaking here of the daily salvation that's available to us while we are on our way home to glory.

Yes. Isn't he?

Isn't the emphasis, so far as once for all is concerned, on the sacrifice here? Yes. Yes. It seems to me that is the emphasis that is put up. One sacrifice has been made by the Lord himself sufficient and it excludes the possibility of going like the old father every now and again. Yes, thank you, that's very helpful. Once and for all, the matter has been settled to the glory of God and for our eternal blessing.

It seems almost too good to be true, but this is not imagination, [00:40:03] it's the truth of God revealed in the word of God. The work was so complete, so perfect, it was done once, will never need to be repeated. It's often been said that salvation is a big work. It's not just something for the innocent good to have a secure place for us, but it includes a great deal for the unrighteous among us. It's one of the most comprehensive terms in scripture. It deals with the past.

We've been saved from the penalty of every sin that we've committed.

Salvation begins at the cross and it never ends until we are in his presence.

Yes, that's right. There is a future aspect, Harry, as I'm sure you would tell us. [00:41:01] Now is your salvation nearer than when we first believed? There is that aspect. The final touch of salvation is when we shall be given bodies of glory like unto his own.

But in the meantime, before we are removed from the very presence of sin, at the moment it is available to us to have removed the power of sin.

Now this, again, comes into the epistle, although it is throughout.

The main emphasis is upon frailty, weakness, infirmity.

Our sins have been dealt with once and for all. But certainly in passing, this term salvation is most comprehensive. Pastor, I remember George Davison attempting a definition of salvation, and he said, [00:42:02] brought to God, delivered from the world, the flesh and the devil, and established in divine power to serve God in a hostile world. That's a pretty broad definition of salvation, isn't it? Very broad, yes. It underlines what you say, that salvation is a long word and it means a lot in the light of scripture. So in our testimony it's part of our salvation, isn't it? According to that, and I believe that, that's what it's called. Is this particularly in reference to approach to God? It's certainly God. It opens the way.

It's as in chapter 13 of John, where the Lord washed the disciples' feet, removed the defilement, in order that, as he said, you might have part with me.

Having part with him in his sphere, [00:43:03] approaching near to the very presence of God through him, is very much the end of you. This reference to once in chapter 7, is a parallel to the mention in the early verses that you had us read in chapter 9, isn't it? Yes. In the statement in verse 12, he entered in, once into the holy place, having obtained eternal redemption. Yes. I think we could look at chapter 9 in parallel with this, couldn't we? That there was this constant stream, this procession of priests, year after year, their work was never done.

Because of his perfect work, because of his precious, precious, incorruptible blood, there is no need to repeat the work. [00:44:03] Eternal redemption has been secured.

George, were you about to say something? No, I was just thinking, you know, it's impossible to divorce what you're speaking of, the word once, which is occurring again and again, and the one who has so quickly come to our attention, you know, looking at verse, in chapter 7, for such a high priest, but this man, and it's right, isn't it, that when we speak of the word once, which is related to time, I suppose, time and space, that we must be directed to the one who is the centre, because all of these scriptures are linked up with that one who was, as you implied, the perfect man, [00:45:09] the perfect obedience we see, and also the perfect sacrifice. So, that was your intention, obviously, that we should be occupied with the one who is the centre of these verses. The work has been done, God has placed his eye upon the blood, the sacrifice has been assessed by him as fully acceptable and fully effective, and therefore there is no need for the work to be repeated. So, in this sense, as to the demonstration of the satisfaction to God of the worthiness of the blood and the worthiness of the work of Calvary, it has been a once and for all assessment [00:46:01] and will never be raised again. The evidence that this is true is the fact that he is there now, isn't it, in heaven itself?

The evidence in the oral system that the blood was accepted was that when the high priest came back out for us, so that we can function in the sanctuary, the evidence is that he is there now, the later verses of chapter 9. In the type, the sacrifice was made, the blood was shed, the blood was applied, and the priest was free to move in and function in service.

Now, as you say, that had to be repeated again and again, but we have such a high priest who was able to function unceasingly because the once and for all sacrifice [00:47:03] acceptable to God has been made.

You are referring to details there in Leviticus 16, the Day of Atonement, and David also has referred to them. There is this distinction here, though, that where in Leviticus 16 he comes out, Christ has not yet come out, he is still inside, and several of these references, and you've been at pains to emphasise it, are saying that because he is there in the very presence of God, the holy place, it was in the figure of the tabernacle, was the holiest of all, the most holy place. But as one of the verses that you had us read says, he has not entered into the holy places made with hands, which are figures of the true, but into heaven itself, now to appear before the face of God for us. [00:48:03] And because he is there, in the faith of our souls, we are able to join him. As the Son, he is ever worthy to be in the presence of God because he is God.

In manhood, in virtue of his moral perfection, there is no distance between him and God. But if he were, as man, to function on our behalf, as our high priest in the house of God, it must needs be on the basis of an acceptable sacrifice, which he has made, and the fact that he ever liveth in the presence of God, in manhood, is eternal testimony to the fact that this work was done once and for all because it was done to perfection. [00:49:02] You hadn't a scripture in verse, chapter 8, had you? You

hadn't a verse in chapter 8, had you? No, I think we'll be doing very well to get through chapter 7, 9 and 10. Isn't there going to be an 8 down in chapter 8? Which verse were you thinking about? No, I'm asking you, I've got 6, 7, 8, 9 and 10 down. I thought you said that, but I scanned through chapter 8 and there's not a once there, is there? No, no.

Thank you. The next thing is, three times you mentioned the word, the writer.

Yes. Are you one of the good brethren that do not believe that Paul wrote the chapter? I'm one of the hopefully good brethren that believe that as the epistle states, God wrote it. I'll enjoy a conversation at the interval about that. It's not really the exercise of the Bible. [00:50:01] I don't know if she hasn't given Paul the accredit of writing the epistle.

Well, I'll enjoy a conversation at the interval. Bernie, one of the references to once, verse 26, does appear to go beyond the tremendous opportunities that you're talking about in the present day when it says, once in the end of the world, or the end of the age, hath he appeared to put away sin by the sacrifice himself. Now, does that go on beyond what you're talking about in relation to view the world to come?

I think the word once there is used to signify the incarnation.

Once in the end of the age, hath he appeared, with a view to putting away sin by the sacrifice of himself. [00:51:05] The end of the age.

I'd be very happy for you to develop your thought. Q. I've wondered for a long time, when we speak about putting away sin by the sacrifice of himself, we always think of it in the context of what he's done for us, that is, that he's put away sin as far as we individually are concerned. But for a long time I have wondered if there is not a link here to what John the Baptist said of all the Lamb of God that taketh away the sin of the world. And that must ultimately see this whole world being rid of sin.

And that must be on the basis of the fact that he appeared and he gave himself. That is the platform on which the effectiveness of this perfect work will be demonstrated, [00:52:02] will be the world to come. In verse 26, once, never to be repeated, in the end of the age, hath he appeared, God manifested in flesh, with a view to putting away sin.

As you say, John the Baptist, behold the Lamb of God, the bearer away of the sin of the world. The whole question of sin in all its horrible totality, the whole state that has been marred and corrupted by sin, God's fair creation. There will be an answer to that, God's answer, and the Lord's, for a few hours, we may learn something about it this evening. But it's...

Did the end of the age not arrive when Christ died? [00:53:02] Well, all right, but it was his incarnation, his coming into flesh, with a view to completing that work that is referred to embracingly, comprehensively here.

When did you say this has referred to?

Once, the term once.

The once.

The once is past. Yes. He came into the world. And the effect of that sacrifice that he made on that occasion when he was here, when is that brought into effect? Well, it was brought... At the end of the world? It was brought into effect immediately, but the declaration and demonstration of it, in the fullest sense of the term, would be in the world to come. Beyond the world to come? Surely not in the world to come? Well, as far as public... [00:54:01] Is there not a possibility of sin in the world to come? Yes. It would be after that. But it's summarily dealt with, isn't it? Yes, it's there.

Sorry?

It's there.

Yes. Even if it's dealt with, it's there, isn't it? There will be instances where sin arises. But...

At the beginning of the eternal state. Yes, well, the Lord, the King, ruling in righteousness, will demonstrate that the work to put away sin has been effective because this is the basis of the righteousness in the world to come. Yes, yes.

But, you know, if we go to the far end, to the revolver, you see, when it's not there at all, it must take us into the eternal state. Yes, well, we're now debating that the meaning of this term, put away sin.

[00:55:01] In John 1, the emphasis is that he's the only one who's worthy to take up the question to the glory of God. And he has done that. And here, the question of putting away sin, with a view to that, is in verse 26.

And then in verse 28, he was once offered to bear the sins of many.

Not only the whole state in verse 26, but the guilt of individuals has been dealt with, as referred to in verse 28. Now, if you want to query this one, perhaps we can say from Pentecost, there have been those brought into the good of what Peter says, who his own self bear our sins in his own body on the tree. The work was done of Calvary.

[00:56:01] There were those who were brought into the good of it from Pentecost onwards. Verse 26, then, is looking at the issue from God's side. Is that what you're saying? I didn't use those words, but thank you for using them. Verse 28, rather, regards it from the other side, man's side, our need, those who accepted the offer, the offer that was made. Well, I'm happy to use the words overall state in verse 26, and the guilt of individuals in verse 28. Right.

Ron, is there something you want to add? No, I was simply having in my own mind that the end of that age was accomplished by the death of Christ, because thereafter, there was an entirely new beginning. Much of what the Lord said [00:57:01] was stated as a fact, anticipating the work of the cross. But that was when the work was done.

One more reference before we move to chapter 10. It is appointed unto men once to die.

It's irrevocable.

Same use of the term, can't be changed, can't be gone back on, until the man who has lived on earth dies. It is once and for all, there will be no further opportunity after death, the judgment.

## Chapter 10.

I'd just like to mention one word before you go, I missed.

Now, verse 28, it says that it's appointed unto men once to die, after death, the judgment, but then it goes on encouraging those [00:58:01] who are coming to the future, it's not judgment, it's salvation. Yes, lovely.

Well, that, again, is a future aspect of salvation, isn't it? The last touch. Very good.

Chapter 10, we get the word, well, we get the word once, twice, and we get the word one used twice in the same kind of way. Chapter 2, because that the worshippers once purged should have had no more conscience of sins. Verse 10, by the which will we are sanctified through the offering of the body of Jesus Christ once for all.

Verse 12, this man, after he had offered one sacrifice for sins, 14, by one offering, he hath perfected forever them that are sanctified.

[00:59:02] Sometimes, you know, we are accused of putting ourselves on a pedestal because we give the impression that we have no doubt that we are saved. We have no doubt that we are going to heaven. We have no doubt that our sins and the penalty for sins has been dealt with once and for all. This is not conjecture.

This is not any fanciful imagination of our own.

It is accepting the word of God for what it is, the word of God. How he emphasizes in chapter 10 these times, the work has been done once and for all and we are made fit for God.

It is really tremendous to listen to scripture insisting upon the fact that Christ's work was done once against the background of the fact [01:00:03] that we live in a day where there is a very popular religion and everything is pointing towards it where it insists on continuous sacrifice. And these verses, the whole of these verses, these 14 verses, in a very emphatic way say it is once for all and tremendous things for men's blessing and for God's glory hinge upon the fact that he gave himself once. What an amazing thing this is, this first occurrence in verse 2.

Once purged, no more conscience of sins, no barrier, freedom of access as worshippers.

As I said during the week, it's worth saying again, apart from the Levitical priests referred to by way of comparison, there's only one priest in Hebrews. Believers are looked at as worshippers, [01:01:03] comes unto God by him.

Peter says yes, there is a holy priesthood, but here there is one who is unique, supreme, paramount consideration, none like him, but because of who he is and because of the work that he did once, we have fitness to draw near to God as worshippers.

Here is the true priest, the one who we get in Luke's Gospel, chapter 10, when a man had passed by on the other side, it was a priest.

He probably recognised by the clothes he was wearing, and then a male came and he passed by with a good surmise. Yes. A true priest. [01:02:01] Lovely Gospel, Luke. It was a priestly service all the way through. Yes. It begins with a priest, ends with a priestly benediction from the Lord. Yes. Peace throughout. He was anointed, it says in the fourth chapter, he was anointed to preach the Gospel. The priest gives instructions as well as comfort and compassion. It says he had compassion on him. And then when he takes him to the inn, he pays and if there's any more, I'll pay. How true it is that it's only when we understand the epistles that we can go back and really appreciate the Gospels. It's wonderful, the Gospel of Luke, because it's a true priest, not just dressed up like a priest.

He was despised and rejected of men. That was how he was treated, for he was a true priest. He was a good Samaritan. In the system of shadows, [01:03:03] before the reality, before the substance came along, many priests, many sacrifices, but still abidingly conscience for sins.

But now that the priest has done his work, no more conscience for sins. Freedom of approach to God. And he was a true prophet. There was no priest and prophet together. The prophets were prophets, but there were no priests. But he was a prophet and priest. And therefore we get in the third chapter, consider the prophet and high priest. Consider this great person.

Yes. It's easy to understand, Ernest, isn't it? The problems of the Jewish believers in Galatia who sought to add something to the work of God, to the work of Christ, in the light of 1,500 years of sacrifice. I haven't known it.

[01:04:02] And it makes us understand the difficulties that have been brought up by that. They were bred from the earliest days in keeping the law and bringing these daily sacrifices. But now the writer, whoever he is, he makes it very plain, doesn't he? And I was just looking at a reference, if I can find it.

It's in Psalm 51.

Yes, there we are. We have it several times in the Old Testament. For thou desirest not sacrifice, else will I give it. Thou delightest not in burdock. Sacrifices of God are a broken spirit, broken and a contrite heart.

For God thou wilt not despise. And we're coming there on to, I suppose, Samuel's words. To that who obeys and sacrifices. Something there to learn, isn't it? Putting Galatians and Hebrews together, not only is it right, which it is right to say, [01:05:03] that the work of Christ is sufficient, not only is that true, but it would be wrong and it's folly to attempt to say that something else is necessary. Now, that was the Galatian heresy, saying, well, the work of Christ was good, but there are other things that need to be right as well. I suppose also, if you look at the Colossians, there was this question of building up a hierarchy and looking for someone to come between us and the Lord. And again, the Apostle had to point out that we have direct access there. Well, that's a good link. In Colossians, the person of Christ is sufficient. In Galatians, the work of Christ is sufficient. Hebrews, we get both of those things. I noticed twice in connection with the statements, one or once, the idea of the sanctification of the believer is introduced. [01:06:05] Verse 10, in particular, chapter 10, verse 10, by the will of God, we are sanctified through the offering of the body of Jesus Christ once for all.

And verse 14. Yes, it brings us back to your previous statement that the work has been done not only to make us ready for heaven, which we are, but that while we are here on earth, that we should be

set apart, utterly devoted, utterly committed to the service of God. And for that to be available, the body of Jesus Christ must needs be crucified.

He has dealt with the whole problem. He became a man.

He went through unto death, [01:07:02] and that the death of the cross, having completed his work upon earth, it has produced this sanctification. Would you not say, in simplicity, it's a contrast between law and grace?

Certainly not. Very good.

Only, if I didn't come in...

You've just come in in time, Scott, it's half five. Yes, well, I've been trying to get in once or twice. Chapter 10, it's relevant, chapter 10, another verse of 28, the 28th verse, another part of the verse of the previous chapter. Would you clarify, the second time without sin went to salvation?

Well, thank you, and I think... Without sin. Yes, I think this will have to be the final comment for this afternoon. When he came the first time, it was to deal with the sin question. [01:08:01] And he did it, once and for all. Because he dealt with it fully, effectively, completely the first time, when he comes again, he won't have to take up the same matter, it is being done, once and for all. Passing about sin. Yes, and in verse 28, when he comes the second time, it's altogether apart from sin. It's for a different purpose, it's only salvation. The last crowning glory of salvation will be brought in then. It's really a very eloquent testimony again, isn't it, to the nature of the work that he did, in that when he comes next time, it's quite apart from the question of sin. And I remember listening to somebody on a tape years ago, using this as a foundation for the believer's assurance, by saying to them, if what he did on the first occasion [01:09:02] has not satisfied God and provided a basis for you being absolutely sure of salvation, you're never going to be sure, because when he comes next time, he's never going to touch the question of sin again. And scripture would assert in a very strong way that because when he comes the second time, it's quite apart from the question of sin. And to come back to the words of the hymn that we sang, God is satisfied with Jesus, we are satisfied as well. We cannot be lost, we've got absolute assurance of salvation, and we join in God.

That is the happy situation in which we find ourselves, because he suffered once.