

# Hebrews

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- [ 0 : 00 ] the word which the Lord has laid on my heart to bring before you, you will find in the chapter that we read, the ninth chapter in the Hebrew epistle, and the last two verses.
- The ninth chapter in the Hebrew epistle, verses 27 and 28. And as it is appointed unto men for once to die, but after this for 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.
- Now you know that the epistle to the Hebrews is a gracious setting forth by the Apostle Paul as he was removed by the Holy Spirit concerning the tabernacle worship and much that pertained to the old Levitical order.
- And we have before us in the context a mention of that tabernacle worship when the high priest went into the tabernacle, the high priest and the other priests, to offer the sin offerings on behalf of themselves and the children of Israel.
- And in the tabernacle, as you know, there were the two courts where sacrifices were offered and the outer court where the sacrifices were offered, the high priest and the priests came into daily and into the holiest of all, the very inner court, the high priest came just once a year.
- [ 2 : 19 ] And this Paul takes and uses as a type of the substitutionary death of the Lord Jesus Christ.
- And let us consider this just for a moment as this Day of Atonement approached the high priest and all Israel knew when that day was to be.
- There must have been considerable thought given to this great occasion when Aaron would go into the holiest of all on his own behalf and the behalf of the children of Israel.
- And we read that for a few days, Aaron would make preparation for this entrance into the holy place. He would change his raiment instead of his wonderful robes that he normally wear.
- He would put on plain apparel and he would prepare himself for this occasion. And then, on that day, he would go in with incense which he would burn in the holy place which would give up a cloud, as it were, to cover the mercy seat.
- [ 3 : 44 ] And he would take the blood with him in a basin to sprinkle upon the mercy seat. Well now, as the apostle says, this is the pattern of the old tabernacle worship.
- And he says that it is a time of that which the Lord Jesus Christ has done and is doing on the behalf of his people.
- We see that of the Lord Jesus Christ in the 24th verse, For Christ is not entered into the holy place made with hands.
- Aaron, he entered into an earthly tabernacle which had been made with hands. But not so the Lord Jesus Christ. The Lord Jesus Christ is our high priest.
- but he has entered into heaven itself. He has not entered into just an ordinary building. He has entered into heaven itself.

[ 4 : 54 ] And he has entered into heaven itself there to appear on our behalf. You see, the Lord Jesus Christ, when he, after he had risen again from the dead and he had spent those days with his disciples, when he ascended up into heaven, he ascended to the Father's right hand.

And he is there even now at this very minute at the Father's right hand. And he is there on the behalf of his people.

All those whom he has loved with an everlasting love, all those for whom he died, all those who feel their need of him as their saviour.

He is there on their behalf. He is there as their mediator, as their advocate. And if you like, an easier way to describe it is as a go-between.

He is there to be between our souls and God. And it is the Lord Jesus Christ who receives our prayers and presents them before the Father.

[ 6 : 17 ] He is indeed our high priest. You know, this is a wonderful thought to meditate upon. It's a wonderful thought of encouragement, this, that the Lord Jesus Christ is there on his people's behalf.

and you know, there were times when Aaron could have failed in his duty. You see, he went in once a year, but the Lord Jesus Christ has entered and he is there always.

There is never a moment when he is not there to meet the needs of his people. There is never a time when you can come before the Father in prayer when the Lord Jesus Christ is not there as our advocate with the Father.

Never a time when he is not there to receive our prayers and present them before the Father. There is never a time when he is not there pleading our call.

And as he stands there, he has our names, the names of his people upon his heart, presenting them continually before the Father.

[ 7 : 34 ] You see, we have read that without the shedding of blood there is no remission of sin. Where Christ has once entered into heaven itself, having shed his precious blood for his people's sins.

Now, we notice this also in the context, that whereas Aaron entered into the holiest of all, once every year, and it was necessary that he should do so, down until as we read to the time of reformation, or until the time that Christ should give himself a ransom for many.

It was necessary that he should come every year, but Christ in the sacrifice of himself, has completed the work. it is done, it is finished.

As the apostle says, nor yet that he should offer himself often, as the high priest enters into the holy place every year with the blood of others.

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.

[ 8 : 58 ] Christ, when he died on the cross of Calvary, finished the work, it was done, it was completed, and he went to his father's right hand as our mediator, and there remaineth therefore no longer any need for sacrifice for sin, because it is completed.

that is the setting of the subject in which this word which we have read for a text is found, and we see that this text is an outworking of those things for which we have considered, that Christ has died on his people's behalf, and that he is now at the father's right hand in heaven.

now, these blessed things only apply to those who have been made sensible of their need of them.

The blessed things of which I've been speaking only apply to those whom the Lord has loved with an everlasting love. They only apply to those who know themselves by the operation of the Spirit to be sinners in the sight of God.

But this first verse which we have read as a text applies to everyone that is here this afternoon, and it applies to everyone that has ever been born into this world, or who will ever be born into this world.

[ 10 : 39 ] It has a universal application, death, and as it is appointed unto men once to die, but after this at the judgment.

I see here in these two verses that there are four certain things. There are four certain things. The first is this, that it is appointed unto men once to die.

Death is a certainty. after death the judgment, the judgment is a certainty. So Christ was once offered to bear the sins of many.

Christ was once offered, that's a certainty. And then, unto them that look for him shall he appear, Christ shall appear, that's another certainty.

And I want to try and centre my remarks around those four certainties. We see that, firstly, there are two certainties set one over against the other.

[ 11 : 49 ] One is that as certain as it is appointed unto men once to die, so certain it is that Christ once offered himself to bear the sins of many.

But let us consider these first two for a moment, one. Because in these two certainties I see that there are two appointments. Now, you all know what an appointment is.

An appointment is a time which is made, an arrangement which is made with another person when you will meet them. There is a time appointed, there is a time set, a time fit, and an appointment is something which must be kept.

I know that in a natural sense maybe we cannot always keep our appointments. There is something which happens which would hinder us and detain us from keeping our appointments.

But my friends, this word sets before us two appointments which are made with every one of us and they must be kept.

[ 13 : 06 ] And furthermore they will be kept on time. They are absolutely certain we need to pay great attention to them that we might realize what these appointments are and that we might be ready for them.

You know, if you have made an appointment to see someone, maybe you make an appointment to see an employer about taking different employment.

Well, if that was the case, you would prepare for that appointment and you would pay great attention to the fact that you should be there and that you should be there on time.

Well, these are two appointments that we need to prepare ourselves for, or should I rather say that we need to be prepared for.

You would not consider keeping an appointment with someone in such a position in your old clothes, for example. You would wash yourself and make yourself ready.

[ 14 : 17 ] peace. Well then, let us consider these two appointments and whether we are ready or no. The first appointment is this, the that of death.

you may remember, some of you, that some time ago now I mentioned this in speaking before you of how I was very much impressed in reading a magazine which referred to the death of the late John Kennedy, President of the United States.

And in referring to it, it said this, who would have thought that on that day that it was written in heaven that John F. Kennedy should appear before the Lord Jesus Christ.

My friends, who would have thought it? You see, these are appointments which are not made known to us. They are kept secret from us, but nevertheless they are made.

And there is a time written in heaven when every one of us, without exception, every one of us, shall appear before the throne of God.

[ 15 : 42 ] There is this appointment made and it must be kept. Surely, my friends, every one of you must agree with me that there is a time which is appointed when you must die.

And we need to think upon it. We need to be made ready for it. I was speaking to someone a little while ago concerning this, not a Christian, I'm said to say, not one who really loves the Lord Jesus Christ.

God. And as I said that I felt we all needed to be made ready for when that day should come to us, the remark was passed, but I don't really think any of us can be ready.

But my friends, that is not true according to the scripture. The word of God says that we can be ready, that we can be made ready and we must be made ready.

Well now then, the first appointment is this of death. And we must remember and ever live in the light of this fact that it is an appointment which one day, and who can say how soon, we shall have to take.

[ 17 : 04 ] And the second appointment is this. and as it is appointed unto men once to die, but after this, the judgment.

There is a day also when we shall all stand before the judgment seat of Christ. And you know there will be a multitude there made up from all the creatures of the earth, all the people of the earth.

they will be there before the judgment seat of Christ. And you and I will be there. And there will be the Lord Jesus Christ as the Lamb slain from all eternity on his throne.

And there are going to be some books open. And from those books that are open, the peoples of the earth will be judged according to their worth.

And it will be revealed in that day those things which we have done and we have failed to do. Every man, every woman, every boy or girl will be judged from that book.

[ 18 : 25 ] book. And we shall be required to give an account of ourselves before the Lord Jesus Christ as the judge.

But you know in that day there will be another book opened and that book is referred to as the Lamb's Book of Life. Life. And in that book there are the names written of all those for whom the Lord Jesus Christ gave his life and entered into heaven.

All of the names are written there. And it is from that book that it will be made known who are the Lord's people and they shall dwell with him in glory.

Now on that day of judgment there will be a great division life. We read in the word of God that everyone will be divided as a man divides the sheep from the goats.

There will be those on the right hand and those on the left hand and a line of division between. And on the one hand there will be those that will dwell forever with the Lord.

[ 19 : 54 ] And on the other hand there will be those that will dwell forever in eternal misery in hell itself. So my friend can you think upon this any of you without a measure of seriousness?

can you think upon this without realising something of the solemnity of it? Oh I know that we can easily put these things from our minds and we can say ah yes but there's plenty of time to think about that in years to come.

I'll think about it when I'm older. I'm far too young to worry about that in these days. But my dear friends, my dear young friends, it is necessary that we should think about them while we're young because we know not when this appointment must be kept.

we know not when that day shall come when we shall be called to die and after that the judgment.

so my friends, let us think seriously about this. Let us pay attention to it.

[ 21 : 21 ] Let us ever remember these things and seek to apply our hearts that we might be prepared. Well now you will say how are we to be prepared for these things?

How are we to be made ready for them? Well there is only one way. There is only one way in which we can be fitted and prepared to die and that is through the Lord Jesus Christ.

But the word of God explains it in this way repentance toward God and faith in our Lord Jesus Christ. You see if you are made by God's Holy Spirit to be sensible as far as your sin is concerned and by that we mean that you're made to know that you're a sinner that you're in a lost state and that if you live and die where you are then you will go to hell.

There is no question about it. Oh if you're made to know that you're a sinner then there's a blessed antidote and that is faith in our Lord Jesus Christ.

That is faith in this blessed thing of which I spoke earlier that Christ has given himself a ransom for many and that he is even now at the Father's right hand.

[ 22 : 58 ] The Lord Jesus Christ died and by his blood brought rebel sinners nigh to God. It is through the sacrifice and the shedding of the blood of the Lord Jesus Christ that sins can be cleansed and washed away and that those who feel to be sinners in God's sight that they can be cleansed from their sins and made white.

What does God say through the prophet of old? He says this, Come now and let us reason together says the Lord, that though your sins be as scarlet, that they shall be as wool, that though they be red like crimson, that they shall be as white as snow.

You see, there is this cleansing to be made known through the application of the precious blood of God. Would you be prepared then, my friends, for that great day?

Then, may you be helped by the Holy Spirit of God to turn to the Lord Jesus Christ, to come to him and to confess your sins, sins, and to ask for that forgiveness.

Ask him to cleanse you from your sins and to wash you from all iniquity, because he has promised that whosoever cometh unto him, he will in no wise cast out.

[ 24 : 45 ] And he has also said this, if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all iniquity.

And remember something that you often hear our pastor say, that the knocker on mercy's door is low enough for a child to be. It's low enough for the very smallest child to be.

And if you know that you're a little sinner, maybe ever such a small that is in stature sinner, then God is willing to hear your cry if you come to him, pleading for forgiveness through the Lord Jesus Christ.

Well, now, there is this certainty then of these two appoints, but there is this certainty also. And the apostle Paul, it seems to me, says this, just as certain as you Hebrews have got to die and appear before the judgment seat of Christ, just as certain Christ was once offered to bear the sin of many.

Oh, what a blessed certainty this is if we are enabled by faith to realize it this Sabbath afternoon. What miserable wretches some of us would be if it was not for the blessed certainty of this fact, that Christ was once offered to bear the sins of many.

[ 26 : 36 ] My friends, do you know this personally for yourselves to be a certainty? As the Lord by his spirit filled this home to your heart, that the Lord Jesus Christ was once offered to bear the sin of many, do you know it with certainty?

I would say this, that there are many in the world who know it not. There are many in the world that know it in the letter of it, but they do not believe it.

They will have nothing to do with it. Or they think that it is modern thinking to believe that the death of the Lord Jesus Christ was of no merit whatsoever.

Some will even tell you that it was because the Lord Jesus Christ was in a corner, it was the only way out. Blasphemous thinking, but nevertheless it is a modern concept.

all my friends, do you know this in your own hearts, in your own experience? Then you thank God for it because it is only of his mercy and his grace that he has made it known to you that Christ was once offered to bear the sins of many.

[ 28 : 03 ] Now, let us go back again for a moment to the Old Testament sacrifice. And as Aaron went into the holiest of all, he had in the basin the blood of an animal and that he sprinkled upon the sea.

And that was typical of the Lord Jesus Christ. Now, Aaron, he used an animal. He had to take an animal which was as perfect as it could be.

But you see, the Lord Jesus Christ, he took his own blood. The Lord Jesus Christ was the sacrifice. You know how John the Baptist referred to him, Behold, the Lamb of God that taketh away the sin of the world.

And the Lamb is a symbol, throughout the word of God, of sacrifice. the Lord Jesus Christ offered himself as the sacrifice for sin.

And you see, it was that sacrifice and that blood, his own blood, which was shed, which cleanses his people's sin, which has atoned for his people's sin.

[ 29 : 33 ] Christ was once offered to bear the sins of many. Now, notice the word here, to bear, to bear the sins of many.

You see, this is very significant, because it means this, that the Lord Jesus Christ died not only to cleanse sin, not only to wash away the sins of his people, your sins, my sins, not only to wash them away, but to bear them.

You see, the hymn writer says this, in the day of his anger, the Father did lay our sins on the Lamb, and he bore them away.

He died to atone for sins not his own. The Father hath punished for us his dear son. The Lord Jesus Christ then bore his people sins.

The sins of his people were laid upon him, and as he died on Calvary's cross, he died instead of them. You see, there's another hymn which says this, vengeance when the Saviour died, quitted the believer, just as cried, I'm satisfied, now, henceforth, forever.

[ 31 : 05 ] Vengeance when the Saviour died, quitted. In other words, it left alone, it left the believer. Vengeance which was after those that had sinned, and was to demand payment for their sins.

Oh, it quitted the believer, it left the believer in Christ, and that vengeance was poured out upon the Lord Jesus Christ.

Do you see the necessity for being prepared? Do you see the necessity for having a hiding place?

Because there is one day going to be payment demanded for your sins, and that payment can only be made in two ways, by the Lord Jesus Christ in his death, or by your enduring health, for all eternity?

Well, those that have believed in the Lord Jesus Christ, that payment cannot be demanded of them, because Christ has already paid it.

[ 32 : 26 ] But those who have refused him, those that have rejected me and my word, the Savior says, hath one that shall judge him, the word that I have spoken, it shall judge him in the last day.

The word which I have spoken shall judge him. So then, if we reject, if we spurn, if we despise this only Savior, because there's none other, the word of God says this, there is none other name given under heaven among men, whereby we must be saved, then if we reject him, there can only be one consequence, and that is hell itself.

But, my friends, if by the Spirit of God, we are enabled to receive him, then the word of God says this, to as many as received him, to them gave he power to become the sons of God.

Oh, may we be enabled by God's grace to turn to him, to this only sacrifice. Now, the Lord Jesus Christ bare the sins of his people, and he bore the punishment for them.

And when he died on the cross, and he said, it is finished, then the work of redemption was complete, punishment had been born, and punishment could no longer be demanded of his people.

[ 34 : 07 ] My friends, do you take comfort in this? Do you take comfort in the realization that the punishment for your sins, if you are a believer in Christ, that the punishment for your sins has been carried away, that it's been dealt with by the Lord Jesus Christ on the cross of Calvary?

Do you not take comfort from it? Oh, wonder of wonders that the Saviour said, it is finished, the work is done, it's complete.

And although at times you may feel low in your soul's feelings, it makes no difference to the fact that the work is finished, the Saviour has done it, and he's now exalted at the Father's right hand.

But I want to come to this last certainty, and unto them that look for him shall he appear the second time without sin unto salvation.

Now, what does this mean? Well, the Word of God tells us that when the disciples went out to Bethany with the Lord Jesus Christ and he was parted from them, an angel appeared, and he said to the disciples, ye men of Galilee, why stand ye gazing up into heaven?

[ 35 : 34 ] For as the Lord Jesus Christ has gone into heaven, he shall so come in like manner. And his feet shall stand upon the Mount of Olives, we have.

and again in the Revelation, we read this, that he shall come in the clouds, and every eye shall see him.

And as if to add emphasis to the point, that they also which pierce him, every eye, that's yours, that's mine, every eye shall see him.

But there won't be any one that will be an exception in that case. Every eye shall see. Well, no, the Lord Jesus Christ then is coming again.

And he's coming, I believe, for two reasons, largely, at least I want to think of two reasons this afternoon. He is coming to receive unto himself his people.

[ 36 : 40 ] He is coming that he might gather together his people that are still living upon the earth, and that he might raise up from the dead all those that are dead in Christ, all those that have loved him and have died.

And then he's going to take them to be with him where he is. They're going to be gathered up to meet him in heaven. And he's also coming for the word of God tells us, according to Paul in the epistle to the Thessalonians, to judge those who obey not the gospel.

To judge those who obey not the gospel. Now then, let's consider this first point for a moment. He's coming to take his church to himself. And who is he going to appear to?

And unto them that look for him shall he appear the second time. My dear Christian friend, this means, and this sets before us, a gracious posture of mind in which the Lord's people should be found.

And unto them that look for him shall he appear. My friends, are you looking for him? Are you looking for him? Do you live each day with this thought in your mind that he's coming?

[ 38 : 11 ] Are you looking for him? Do you look for him with fear or with blessed anticipation? Now I may have mentioned this before and I don't know but it will bear repeating him.

That good Scottish minister, Horatio Bonner, used to say, or it said of him, should I say, that as he went to bed every night and he drew his curtains, he said this, perhaps tonight, Lord, perhaps tonight.

And as he rose in the morning he said, perhaps today, Lord, perhaps today. that man lived in a vested anticipation that his Lord was coming.

He was looking for him. And as sure as he was looking for him, Christ came and took him to be with himself. And to them that look for him shall he appear the second time.

Oh, my friends, are you looking for him? This is the posture I submit to you from the word of God that you should be found in. looking for him in better anticipation of his coming.

[ 39 : 29 ] And you know, when he comes again it will be without sin. He will not come then as a sin bearer. He will come without sin under salvation.

He will come to perfect his people's salvation. He will come to take them to be with him where he is and then their salvation shall be complete.

because they will dwell forever with the Lord. But let us return just very briefly to that other thought. He is coming also to judge those, the word of God says, that obey not the gospel.

What does it mean to obey the gospel? Though the apostle Paul again says this, the times of your ignorance God went to you, but now commandeth all men everywhere to repent, but now commandeth all men everywhere to repent.

To repent then is to obey the gospel. Repentance toward God and faith in our Lord Jesus Christ. Oh my friends, let us ask ourselves the question this afternoon, because everything hinges upon it.

[ 40 : 52 ] Have we obeyed the gospel of the Lord Jesus Christ? Have we been made sensible of our needs? Have we turned to him and confessed our sins?

And as we sought him, that he would save us from our sins, then my friends, we've obeyed the gospel, and when he shall come, we shall see him with gladness, we shall greet him with joy, and he asks, but otherwise, my friends, it will be to hear those dread words, depart from me, for I never knew you.

My friends, when that day shall come, on which side of the line will you be found? Will you be amongst those who are the Lord, or amongst those who are the children of the devil?

On the one hand, eternal blessedness and felicity, on the other hand, condemnation, misery, and sorrow.

Let us ask ourselves this question, and may God help us, by his grace, to turn to him, while yet there is time.

[ 42 : 17 ] May the Lord add his blessing. Amen. fore, and may now Jesus will go, Philip, holy shall