

THE HIGH COST OF ETERNAL LIFE

Hebrews 9

INTRODUCTION:

In Mexico City they have a tremendous cathedral. The building is situated in the wide-spread paved court and is second in size to St. Peter's Cathedral in Rome. Crowds of people kneel and pray and many walk the entire length of the courtyard on their knees for some penitence or answered prayer. There is much display of religion, in the gold inlaid cathedral. But what disturbs a Christian is that the people are still barred from God. They are barred by superstition and ignorance, by Mary, by the saints and by the priests who were supposed to serve as mediators. This continues to go on although many years have passed since Jesus sealed the New Covenant with his blood and opened the veil so that all might enter the holy of holies. Yet masses of people are still kept in darkness.

Now we have discovered that the writer of Hebrews has pointed out that the covenant that Jesus made was better. It was better in its promises.

Now in this chapter, we consider today, we are going to discover that Christ serves in a (better tabernacle) than the priests who served in Moses' day around the tabernacle, and then later those that served in the temple under Solomon, the king.

I. THE GLORY OF THE TABERNACLE - V. 1-5

Every Jew was proud of the tabernacle. It was a priceless possession,

They were familiar with it because they had made free-will offerings. Exodus 25:1-7. And as we consider this lovely tabernacle we are reminded that it is but a shadow of reality. It is a poor copy of the real tabernacle - that is with God.

Now we have seen that the priesthood of the Messiah is superior to that of Aaron. And in this description of the ancient tabernacle, we will take up first - there are some objects in this that the Bible takes very careful pains to point out. Now we are always to take all Scripture as being profitable for doctrine, for reproof, for correction, for instruction in righteousness. There truly are many things which to us are difficult to understand. Other things, as we read the Bible, may seem to be meaningless. But I think the more you read, there is gradual development. And though a doctrine may not be clear, or fully understood - if we will patiently study like in Daniel to understand the mysteries in his day, that were written before his day. The types, the symbols, the visions, the plain declarations. Now this is the position of the Jewish tabernacle in the Jewish system. It is of no small importance but it was at the center of Hebrew ritual.

When we speak about the tabernacle we bear in mind that this thing was of divine origin. The plan of it was a matter of revelation. Moses on Mt. Sinai received a pattern exactly like that which was solomonly given him and its furniture.

The tabernacle consisted of (three apartments) Each of which was designed for a particular purpose.

The first apartment was the court of the tabernacle. The second was within. And at the end of the court was the tabernacle proper. And the third

was the deepest interior of the tabernacle known as the holy of holies.

✓ Think about the court for a moment - an enclosure 150 feet long, by 75 feet wide. Fenced in by a sort of wall, 7 1/2 feet - made of moveable pillars, and strong cords, stakes, and curtains. This was the place that received the (worshipping) congregation. About the center of this enclosure, between the entrance gate and the tabernacle proper was the (altar of sacrifice)

This was a brazen chest 7 1/2 feet square, 4 1/2 feet high, with horns on the corners.

We must remember that this is the tabernacle and not the temple that he is thinking of. And lovingly he remembers its beauty and its loveliness, and its priceless possession -- this earthly worship was a place of beauty for him. He does not tell of the tabernacle in detail. He talks about certain treasures here in it. Because his readers knew of the glory of the tabernacle and they were perhaps always remembering it.

Now the brazen altar which was 7 1/2 feet square and 4 1/2 feet high was the place where the sacrifices were bound and offered. No peace or pardon could be secured according to the law but through the use of this altar. It was evidently intended to pre-figure the great sacrifice of Jesus for sin.

The next object which he mentions here is the (laver). Or rather is inferred here - this was a laver that was made from the brass mirrors of the women. Glass mirrors did not exist at that time. The priests bathed themselves in the water and cleansed themselves before they carried out their sacred duty. This was symbolized of the necessity of moral purity. Because any priest on his way from the altar to the tabernacle was rested by it - he had to pause by it and

think of his own personal cleansing. There was no entering into the tabernacle without it. And of course there is no entering into the church or into the kingdom of Heaven without previous washing in the laver of regeneration.

The tabernacle proper was a (rectangular) form - 45 feet long, 15 feet broad and 15 feet high. The two sides and the western ends were made of boards of a very beautiful substantial wood, over-laid with gold. The entrance at the East end was enclosed by a rich curtain suspended with golden pillars.

And the glorious previlion was divided into two compartments. The first part was the holy place or sanctuary. The second, there was a veil which was rent at the time of the crucifixion of Christ, which went into the holy of holies.

V. (2) He mentions some of the items in ~~this tabernacle~~. First, the candlesticks. These were in the first apartment of the tabernacle - in the holy place. The first object of furniture. The tabernacle had no windows, and candles were need^{ed} for light. The candlesticks of the sanctuary were magnificent. There were stands for lamps made of gold. So that there were in all seven lamps, and hence spoken of as the seven golden candlesticks. A reference is made to this in the light of the church. When John talks about the seven stars, lights, angels, ministers of the seven churches and the seven candlesticks are the seven churches. Rev. 1:20. Number 7 seems to be a universal number, a whole number. They were lighted from pure olive oil that was fed to them. This was to symbolize the Holy Ghost, which continued to give light.

12 THE TABLE OF SHOWBREAD

The table was a stand 3 feet by 1 1/2 feet in size, over-laid with gold.

And the bread of the presence was the unleaven bread - made into 12 loaves of equal size. There were two piles on this table with thin plates of gold between the loaves. These piles were renewed every Sabbath. These 12 loaves of bread made of the finest flour in two rows of six, only the priest could eat these loaves. When they were renewed and changed every Sabbath. Which symbolizes that there was (bread from Heaven) that will maintain the inner and higher, and eternal life of a believer. The New Testament abounds with ideas of this - the (true) bread from Heaven, the bread of God, the living bread, the bread of life. The hidden spiritual life of the new born.

There is one more object of furniture here in the sanctuary. The altar of incense/or the golden altar as distinguished from the brazen altar of the court. This was an altar that was covered with plates of pure gold at each of four corners, there was a little horn. It was facing the table of showbread. And used every morning and evening by the officiating priest, who burnt upon it a composition of spices. This altar was also to be sprinkled with the blood of sacrifices.

The general symbolic meaning of the altar of incense is prayer. It is written in Rev., that the elders fell down before the lamb, having everyone of them lamps and golden vials full of odors. Which are the prayers of the saints. It was customary too, while the priest burnt incense on the altar for all the people to be at prayer. Luke 1:9-10. Then just beyond this furniture which we have noted, in V. 3 - there was a veil in the tabernacle and this separated the holy place from the holy of holies. This was made of fine linen embroidery, in scarlet, in purple, and blue, with the cherubims upon it. And this veil was only entered (once a year) on the day of atonement. After a most elaborate preparation had been made.

V. (4) He tells us about the holy of holies and what was contained therein,

The first thing he directs our attention too - V. 4, is the golden censer. Now the size of this we know very little about because Moses says nothing respecting it. The high priest should take the censer full of living coals of fire, from off the altar of the Lord, the golden altar. And his hand full of sweet incense, beaten small, and bring it within the veil. And there put the incense upon the fire before the Lord. That the cloud of incense might cover the mercy seat - that is upon the testimony. And this service occurred when the high priest was about to enter the holy of holies, with the blood of atonement. It had a typical meaning - there is no doubt. It may have been intended to symbolize the earnest prayers, which Christ prepared himself for his entrance, into Heaven to atone for us.

V. 4 states that the ark of the covenant was within the holy of holies - overlaid with gold, wherein was a golden pot, that had manna and Aaron's rod that budded and the tables of the covenant.

The ark was a small chest about 3 feet 9 inches in length, and 2 feet 3 inches in depth and breadth. It was a solid wood and overlaid within and without with gold. And at each side of the ark of the covenant there were rings of gold, to receive golden rods by which it was carried. It had a lid or cover of solid gold that dropped within the rim, and this was called a mercy seat.

This ark contained the golden pot of manna. Moses and Aaron according to Exodus took a pot and put a given amount of (manna) and laid it up before the Lord to keep it for generations, as a remembrance of God's goodness in keeping them alive in the wilderness.

In the ark there was Aaron's (rod) that budded. In the wilderness they

rebelled against their leaders. And to show them that Aaron was a chosen priest, the Lord directed that each tribe present a rod with the name of his ancestry written upon it. The rod of Aaron was among them. And Moses went to the tabernacle and placed them before the Lord and the rod of Aaron, the house of Levi budded, and blossomed, and yielded almonds. Now this rod was afterward put up in the ark for a token against the rebels. And a memorial that Jehovah had regard for his institutions.

The (tables) of the covenant - they were the two stones upon which were written the Ten Commandments, and they were received at Mt. Sinai. They were the first things put into the ark. And over the ark of the testimony, the lid, were cherubims of glory, shadowing the mercy seat. There was a cherubim on each end with his wing stretched forth and high with his face looking down toward the mercy seat.

V. (5) - He tells us that there are a number of things that he can not now speak particularly. That is, he has roughly gone over the glory of the tabernacle. The place where the god of Israel manifested himself visibly on the mercy seat between the cherubims in the form of a firey cloud - a cloud which covered the tent of the congregation. And the glory of the Lord filled the tabernacle. And here was the law layed up before the Lord God in a golden chest. And once a year, with great fear and trembling - the high priest would approach this. And there is mercy for those who have transgressed this law.

There is only (one way) of home - and there was no entrance into the holy of holies but through the sanctuary. There is no possible way for you to enter (Heaven) but through the church of the redeemer. There is no possible way to enter Heaven but through this way - (you) may think it is an awful doctrine, but it is the truth of God. Unless you become a real member of the church of the living God and thus become united in its saying head, there is no salyation for you.

II. THE SERVICES OF THE TABERNACLE - V. 6-10

We've talked about the glory of the tabernacle - now he begins by saying that these things were thus ordained. The priests went always into the first tabernacle accomplishing the service of God. The priests were ministers daily in the first tabernacle. The emphasis is of course upon the succession of sacrifices and services which was offered by a succession of priests generation after generation without any break.

V. 7 - Tells us that the high priest alone went once a year with blood into the holy of holies. Now this way into the holy of holies was accomplished once a year.

V. 9 - He says which was a figure for the time then present in which were offered both gifts and sacrifices. And he went on to illustrate this by the eats, drinks, washings, and the carnal ordinances in V. 10.

The gifts which were voluntarily and prescribed as the law required - the first fruits and the tithes, the grain, the fruit, and the animals.

And the sacrifices - some of them were to be bloody in nature. And there were burnt offerings, peace offerings, sin offerings, trespass offerings. And the various washings which were for purification and these carnal ordinances which pertains to the flesh writes of mere external applications. This had part with the Levitical services which were carried on.

They had a real desire - this was by divine appointment, and was a regular system that was carried on in the knowledge of worshipping the true God.

Before the sacrifice was offered, it was washed with clean water, the priest

in some cases washed himself. The idea of (purity) prevailed all the ceremonies. The camp was purified, the people were purified. Everything was purified and re-purified. Which was an ideal which (God) did not look with favor upon iniquity. And the justice of the law was here fulfilled by the service. And the business of each (violation) - deliver the sacrifice to the priest to be slain. He would then lay his hands upon the head and confess the crime, and thus by a form, well understood - transfer it to his sins. The life of the sacrifice was then taken as a substitute for his own life. The ceremony and signification was the same as nearly all the bloody offerings. While the sinner stood praying in the outer court, the dark volume of smoke ascending from the fire that consumed the sacrifice which was being burnt up. He saw God's deep hatred of his uncompromising opposition to sin, in a light that was most terrible.

V. 9 Which was a figure, a pre-figure of (Christ) Which is a blessed object - a shadow of good things to come. Patterns, figures, types and shadows. The services of the tabernacle and the (two goats) were standing side by side with an urn with two lots in it. One lot was marked for Jehovah and the other for Azazel. Which is translated the scape goat. The lots were drawn and layed one on the head of each goat. A tongue-shaped piece of scarlet was tied to the horn of the scape goat. And for the moment, the goats were left. And the high priest turned to the (bullock) which was beside the altar and killed it. His throat was slit and the blood caught by a priest in a basin. The basin was kept in motion to that the blood would not congeal for soon it was to be used. Then came the first of the great high moments - the high priest took coals from the altar, put them in a censer, and put it in a special dish and walked into the holy of holies, to burn incense in the presence of God. It was layed down and he must not stay too long. Lest, he put Israel in terror. The people literally watched, holding their breath, and when he came out from the presence of God, still alive - there went up a sigh of relief. When the priest

came out, he took the basin, with the bullock's blood and went back into the holy of holies. Took the blood, (sprinkled it 7 times) in the holy of holies, and he came out, he (killed the goat) that was marked for Jehovah. And with its blood he re-entered the holy of holies and sprinkled again. Then he came out and mingled together the blood of the bullock and the goat, and 7 times sprinkled the horns of the altar of incense. And the altar itself. What remained of the blood was lain at the foot of the altar and of the burnt offering. Thus, the holy of holies, the holy place, the altar was cleansed (by blood) from the defilement that might be on them. Atonement was made by blood during these services. The scape goat was brought forward, the high priest laid his hands upon it, confessed his own sins, the sins of the people - and the goat was led forth into the desert. Into a land not inhabited. Laden with the burden of the sins of the people, there it was killed. The sins of the people had been laid upon this scape goat. The priest was then, in turn, to turn to the slain bullock and goat and prepared them for sacrifice. Still in his linen garments, the Scripture reads, Lev. 16:23, Numbers 29. He then prayed for the priesthood and the people. He cleansed himself with water. He sacrificed first a kid of the goats for the sins of the people. He made the normal healing sacrifice. And there were other things that went into the ritual of the day of atonement, but that was a day that was designated to clean all things -- to cleanse all thing and all people from sin. And that was the picture that the writer of Hebrews had in mind.

III. THE SACRIFICES OF THE TABERNACLE - V. 11-28

V. 11 - We keep in mind that Christ had become a high priest of good things. And a more perfect tabernacle, not made with hands that is to say - not of this building. You will keep in mind that under the Christian dispensation, as well

as under the Jewish, there is a particular place where the atonement service is attended too. Now the Hebrews, we have discovered, was in their glorious tabernacle, and in their temple.

But in this verse you discover that for the Christian, there is a more perfect tabernacle - not made with hands, in the holy place - in Heaven itself. The Jews was earthly. It had an earthly location. Now Christ, our high priest, entered into the heavenly place - Heaven itself. Now of course, the Jewish tabernacle was a shadow. It was the best picture that could represent something else. But the true tabernacle which the Lord pitched was not of man.

V. 12 - We see in the next place that blood was only to be used as a material for atonement. The Levites did not offer without blood. They had blood, that was offered for himself and for the errors of the people. It is said that Moses sprinkled both the tabernacle, the vessels, the furniture, and that all things were perged by the shedding of blood.

And in this verse we see that our high priest did not appear before God without blood. You say, why blood?

First because blood is the only true (representative of life). You remember that Moses declared that the life of the flesh is in the blood.

Second, (life is the thing) that is forfeited by our transgressions. The principle here, the proper representative of life is the only thing that can make a satisfactory atonement. The blood of beasts were used - they had to forfeit their life, for the sinner. But here is a superiority of blood which atones for the Christians. Blood offered by the priests in the Old Testament

was the blood of inferior creatures. Bulls, goats, rams, and heffers - he says. Now the Bible says without the shedding of blood - there is (no) remission of sins. We note that the sacrifice of blood was an (unwilling creature). But it was a shadow of the very good things to come and not the image. But here was Jesus coming offering his blood only once into the holy place.

" Therefore, we can say (once) and only once on Calvary - the Saviour died, to set me free. Once and only once, I trust in thee, a ransomed soul forever to be." The emphasis is on having obtained eternal redemption for us.

During World War II a young German boy was critically wounded in North Africa - he was almost dead when they brought him into a battlefield hospital. Rapid preparations were made to give him a blood tranfusion. With the Nazi philosophy of the supremacy of the German race, stamped into his thinking, he refused to let him save his life with British blood. There is eternal life only in the applied blood of Christ for our sins. If we refuse it, there is no other cure for sin and no hope of fellowship with a holy God upon earth or in Heaven. At the Last Supper, Jesus said this is my blood of the New Testament which was shed for many for the remission of sin.

V. (13) - The blood of Christ is superior. If it is not possible that the blood of bulls and of goats shall take away sins, how much more shall the blood of Christ. V. (14) - Who through the eternal spirit offered himself without spot to God. This is the blood that is able to purge our conscience from a dead works to serve a living God? This declares unto us that God opens the way through Jesus and brought men to a greater and more perfect tabernacle. That his tabernacle was not made with human hands. What was this tabernacle. It was nothing more than the (body of Jesus). He came to earth in a body, in a tabernacle, and in so coming - he brought God to man. And Jesus opened the way for a better sacrifice. Now (if) the blood of bulls, goats, and ashes of a heffer

sprinkling the unclean, sanctifies - how much more should the blood of Christ through the eternal spirit offer to bring us from dead works to bring us to serving the living God. This is the one cleanser.

During the Columbian Exposition in 1893, a parliament of religions was held in Chicago. Dr. Hale, speaker for the Unitarians. Swami for the Hindus, and Joseph Cook for Christianity. After all the representatives had stole the glories for their religion, Dr. Cook spoke - He said, I want to introduce to you Lady MacBeth. You remember the tragic scene - she had incited her husband to the murder of their king Duncan, while he was a guest in their castle. At last, her guilt had caught up with her, and despite this her anguish was haunting her sleeping hours. Her physican had been called, the guilty queen walked and talked in her sleep. Her distraught mind was uttering her guilt. Out - the spot - out I said. Here is the smell of the blood still. All the perfumes of Arabia will not sweeten this little hand. Oh, oh, oh.
Act 5 - Scene 1.

That was the Lady MacBeth whom Joseph Cook introduced to the audience in Chicago. He then turned to Dr. Hale, have you sir anything in your religion that will wash away her sin. A silent cloud on Dr. Hale's face was his only reply. He turned to the Hindu with the same question and was met with like silence. Then he extended his arms and he cried passionately and said, the blood of Jesus Christ cleanses us from all sin. I John 1:7. You cannot serve God with the dead works of sin defiling your conscience. But serve the Holy God, you must be free from the dread haunting sense of guilt. No religious ceremonies, penitence, or resolutions will suffice. Nothing outside the grace of this new covenant.

V. 15-22 He is trying to get across to us that the principle of forgiveness

is a costly thing. Human forgiveness is costly. There is a lot of things that is costly. The division of highways recently awarded a contract for a stretch of road costing 3 billion 500 million - 3 million 500 thousand dollars a mile. Almost \$700 a foot. Now that is very expensive. But when you think of the time saved on the freeways and the cost, and the means of happiness brought. But we have a more costly freeway - one leading from earth to glory. Which the writer of Hebrews here is trying to get us to see that it was bought for a tremendous price. It was paid for our redemption to Heaven. And forgiveness is a costly thing. A son or a daughter may go wrong. Or a mother may forgive. But that forgiveness has brought tears. It has brought whiteness to the hair, lines to the face, anguish and ache of heart. But it did not cost. There was a price of a broken heart to pay. Forgiveness is costly. God is love but God is holy. God least of all can break the great moral laws of the universe which he built. ~~Sin must have its punishment~~ or the very structure of life disintegrates. And God alone can pay the terrible price that is necessary before men can be forgiven. Forgiveness is never a case of saying, it is alright - it doesn't matter. Forgiveness is the most costly thing in the world. Shedding of the heart's blood - there can be no remission. And the forgiveness of sin - there is nothing which brings a man to his senses as to see the effects of his sin upon someone who loves him, in this world - or on the God who loves him forever. And to say to himself - it costs that to forgive my sin. Where there is forgiveness somebody must be crucified on a cross.

Now the will or testament here spoken of, the covenant, is proof that the reason Christ had to die - and that he was sealing the first covenant with blood.

V. (22) - And almost all things are by the law purged with blood; and

without shedding of blood is no remission. I want you to note that this blood is special blood - Jesus said, it is my blood. It is not the blood of the first plagues when there was blood throughout all the land of Egypt. When the Nile River turned to blood. It was not the blood of beasts slain in the temple dedicated when Solomon sacrificed 22,000 oxen, 120,000 sheep. It was not the blood shed when King Herod slew all the babies under 2 years of age. It was not the blood shed when Joseph's coat was dipped in blood. It was not the blood shed when 100,000 Protestants were butchered. In one of the most awful crimes of history. It was not the blood shed in the destruction of Jerusalem in 70 AD when Titus destroyed the city and one million Jews perished within the walls of the city. It was not the blood shed in the French revolution of 1792 when 1800 men and women of royal blood lost their heads. It was not the blood of Paul. But the blood that cleanses from all sin - being sinless - the blood of the slain lamb of God which takes away the sins of the world. The remission with Christ's blood - not money, what an awful price for a ransom. And blood is the only answer. The blood of animals, sacrifice - no. It must be sinless blood. Not all of the blood of beasts on Jewish altars slain could give the guilty conscience peace. Or wash away the stain, but Christ the Heavenly lamb, takes all of our sins away, sacrifice of nobler name and richer blood than they.¹⁶

¹¹ What can wash away my sin. Nothing but the blood of Jesus.¹¹ Thousands of years before medical science discovered the vital part - blood plays in physical healing. Moses wrote Lev. 17:11- for the life of the flesh is in the blood. And we know that at the beginning of our nation, bleeding of patients was a practice. Historians believe that George Washington died of bleeding in an attempt to cure him of a bad cold. Blood transfusions were tried unsuccessfully during the Civil War. But successfully used in World War I and World War II.

In the dark days of World War II a preacher preached a sermon on God's blood bank. When he had finished, after the service - a Doctor said to him, Pastor, I want to give another point for your sermon. If a Doctor prescribes blood [nothing else can take its place.]

And so God, the infinite physician has prescribed blood for the forgiveness of your sin - nothing else can take its place. Neither water, self-righteousness, church ordinances, or church membership. But the blood of Christ will be the means of spiritual meaning and help for your soul.

V. (23) It was therefore necessary that the patterns for things in the Heavens, purified with these.

This speaks of the atonement of Jesus. Now you remember redemption means the buying back again, out of the hands of another. (Ransom) means the price paid in the transaction of redemption. (Reconciliation) is an effect which depends upon the atonement. And (propitiation) refers to the sacrifice offered to God to avert the punishment of sin. And secure his favor. And this word corresponds to the word ransom. The sacrifice of the atonement on Calvary. As to the material or the atonement - unquestionably it was the death of Christ. The atonement as I understand it, is the official presentation of the blood of Jesus Christ at the throne of God by our high priest in Heaven.

In the Jewish service on the great day of atonement - the service is everywhere represented in the Gospel as exactly typical of the work of salvation by Jesus. The whole service on the great day of atonement in Lev. 16 - the high priest takes a selected animal and slays it. Takes the blood with the burnt incense into the holy of holies, sprinkles the blood on the mercy seat and makes atonement for himself, and the congregation and for the holy place.

There are two things to note - the killing of the sacrifice and the offering of the blood in the holy of holies.

The presentation of blood was for sin, before the Lord in the holy of holies. The atonement was made within the veil. Here is a type, a pattern, a figure of Heaven. It is an emblem of Heaven so all the ceremonies perform in that momentous transaction which transpired in Heaven. Aaron was a type of Christ officiating in the holy of holies on earth. Our Saviour officiates in the dwelling place in Heaven. He goes within the veil. It is the great business which Christ went there to attend too. It consists of the official presentation of his blood. He entered the Heavens as our high priest. He is now priest there. And he will be priest there until the end of the world. He liveth, Paul said, to make intercession to atone for us. The Jewish system, the sinner came and offered his atonement, and was repeated. And the sinner today must come back to Calvary. And if Christ's priesthood is continued in Heaven and the atonement is something continually going on there. Whether the Saviour died for all men or for a select group.

My faith is that Christ died for every individual member of the human family as far back as Adam and as far forward as the last generation. The Saviour, and Christ, could have died for a few as he did for many. He tasted death for every man.

But some people will say, did not Jesus die in vain - there are millions of people who will never realize his saving power. Now does that impeach the character of Jehovah. Think about it. How much rain falls on the sand and on the barren rocks - to some eyes this seems vain. But the floods of light that is poured out each day on the barren wastelands. How many flowers shed their fragrance in the wilderness. And leave their sweetness in the air of

the desert. How much gold and silver is in the earth unknown to us. How much amid the rocks unknown. How much medical virtue is locked up in vegetables unknown to man. But does anybody think worse of God for this. What was the design. Was it that men should be saved, or that they might be saved. Was it to render their salvation certain or merely to render it possible. John says the Saviour stated, that I have come that they might have life. If Christ's death was the atonement and he died for all men - we must comply with the Gospel. The death of Christ was a complete satisfaction for the sins of the world. Every drop of his blood speaks volumes of his grace.

There is not one person in the Bible you can find, that cried and discovered this covenant with Jesus and discovered salvation but received it. Christ alone is the great high priest in Heaven who can unlock the fountains and give access and we need to publish this. We need to sing about this. We need to tell people that Jesus stands ready to save them.

The great reason why all men are not saved is that all men do not chose to be saved. It is not because Christ did not die. They do not receive Christ as the priest.

The gate has been opened. And how shall the city be entered without passing through it. When we were there, there was a little gate - Herod's gate, and it was unlocked and you could go through this small gate. The remedy is provided. How can it relieve without being applied.

No man, not one of you - can lift yourself up in torment and say, I never heard about Jesus dying for me. Salvation was within your reach. And you will say I have destroyed myself. I have rejected the Lord who died to save me. You have spurned the glorious offer. The case of my ruin is not in God, nor in the Gospel, but is in myself.

Let no man today think that his salvation is sure if he goes on refusing to acknowledge Christ as his prophet and priest. Sins must be repented of, denounced, and self must be sacrificed. These are the only terms on which he becomes the officiating priest of anyone. Christ's atonement is a thing going on in Heaven. Atonement is being made for those who covenant with the Saviour. And this means that the infants will be saved. Those who have died before the age of accountability will be taken in.

Do you see those scars born with him from Calvary. Do you see the scar on his brow. The fresh blood on his glittering robe. Then you had better say, Lord, save me or I perish. Have you any reason why you should not pray that prayer. Are you distressed and weary with your sins. And say, Dear God, I come, I come. Will a drowning man turn with cold indifference from a friend who is trying to bring him to safety.

V. 27 He concludes with a (shocking news) that man is going to die. And after death is going to come the judgement. Now that in itself was a shock to these people. For there was some people and there are still some people who believe that there is death once and for all and there is no resurrection. As Euripedes says it cannot be the dead - to light shall come.

As many of the Greeks in that day felt, death was all. As Dickenson points out, that in the face of death - the first and last word is farewell. Death was the end.

A simple says farewell Melite. The best of women lies here who loved her loving husband, Onesmius, thou were most excellent. Wherefore he longs to be after thy death that thou were the best of wives. Farewell there too thou dearest husband. Only love my children. So the idea that death was the end,

With Christ it is different. Christ dies, Christ rises, and Christ comes again. And you are going to die, you are going to rise, and it says there is going to be a judgement. And what is going to make the difference is - how is your heart with Christ. The cost is very high. For in Egypt in ancient days, 3 human sacrifices were offered each day on a mountain. Historians tell us that the Aztecs of Mexico sacrificed as many as 20,000 people each year to their Gods. Their priests would take a young man and cut out his heart and smear it on the face of their idols. This was a gruesome reminder of Satan's power. But Jesus, in his sacrifice, fulfilled the law and paid that terrible price for sin. And forgiveness is a very expensive thing. Forgiveness is costly. When a son or a daughter goes wrong. Those who love and they wish to forgive them suffer the most.

There is the story of a boy who here in Virginia was convicted of murder. And he was sentenced to die. The mother spent all the money she had appealing the case to the courts. She pleaded in vain for a pardon from the Governor. And after his execution, she asked to have his body buried in the family plot. Even this was denied for the law required that he be buried in a designated section, for executed criminals. As a last resort, she begged, then to place her body when she dies beside her son - behind the prison walls.

This is the price of love and forgiveness. Forgiveness is not cheap when you love someone. It can cost tears, it can cost lines on your face, it can bring anguish on your heart. And it is very expensive. He says, judgement is going to come.

I read of the story of Bronson Alcott, the teacher from Concord, Mass., who maintained the discipline of his school by suffering punishment himself, for his disobedient pupils. It worked everytime. It touched the boys heart and made him reform.

Divine forgiveness is costly and God's love is so holy. When we look at Jesus dying on the cross - some people will ask. Did my sins do that. Did God love me that much. When there is forgiveness - someone must die upon a cross.