

THE MEANING OF CHRIST FOR US

Hebrews 10

INTRODUCTION:

An oriental teacher said there are several windows in this building. Each window gives light in the room. Each window could say, I have the light. But no one window has the light -- each shares some of the light and illuminates the room. Likewise, there are several religions that furnish light. ¹ Budism, ² Christianity, the ³ Mohammads - each furnishes some light but none can say I have the light. A Christian in the crowd interrupted, and said - I beg your pardon but you are mistaken. Christ is not a window. He is the Son. He is not a reflector of light - he is the source of light. There is but one way to God, Jesus said - I am the light.

Thou art the way to thee alone from sin and death we flea, and he who would the father seek, must seek him Lord by thee.

I hope that what we have to say today will help to tie in the fact that here is the meaning of Christ for us. Here is also the importance of spending your life for Christ as the little boy who went to the candy counter with his penny clutched in his hand. He looked a long time and then he asked several questions. Finally the merchant grew impatient, and said, look Sonny, if you want to buy something - let's get it over. I have work to do. The boy looked at him reproachfully and said, Mister, I only have one penny to spend. I have to be careful how I spend it.

Now I have only one life - and I must be careful how I spend it. I will give mine to Christ - will you? With the argument of the Apostle Paul on the priesthood of Jesus Christ, he comes now to make a last stroke. There are many reasons why the Jews should think highly of the Levitical institution.

From early infancy they were taught this - how that in Egypt they were delivered through the wilderness journey. And of their great history from Abraham to Moses, and Solomon. And they were not ready for this to pass away. But he comes to give us the true meaning of Christ for us. He is going to talk first of all about the true sacrifice. V 1-18. Second, the duties we have for Christ. V. 19-25. And then the fearful thing of rejecting Christ - V. 26-31. And of course he concludes with receiving Christ which is a rewarding experience - V. 32-39.

I. HE IS OUR TRUE SACRIFICE - V. 1-18

V. 1 - He opens for the law, having a shadow of good things to come - and not the very image of the thing. Can never with those sacrifices which they offered year by year continually make the comers there unto perfect.

First the impotency, the imperfection of the legal sacrifices.

He draws from the nature of them - they were but a shadow of good things to come. And not the very image. The word shadow means a rough outline or a mere sketch as a carpenter would draw on a piece of paper or sketch out on a piece of lumber. He sketches out an outline of the object, which he designs to draw. It is some resemblance. But it is not the very image for his little sketch on the piece of lumber is not yet complete. It must be sawed out, it must be put together, it must be sanded and shaped, and finally painted. So here is a copy of the good things to come, he says.

And another thing, there was the continual (repetition year by year)

V. 2 - If those sacrifices had power to atone for sin, then they certainly

would not have ceased, after being once presented - they would have been effective.

V. ③ - It would have then been unnecessary for these sacrifices to be repeated over and over again.

V. ④ - The inferior victims. He takes an occasion to say it is not possible that the blood of bulls, and of goats should take away sin. The blood of no mere creature - this is an inferior creature. This is a thing so clear that he can assert this without any fear of contradiction. So the whole business of the sacrifice was a (pale shadow) It was a (mere outline) and he says that they do not give a real good image. Without Christ, you cannot get beyond the shadow of God and he brings the real proof here. When he says year after year these atonements were made in the tabernacle. They were repeated. Now he says, (an effective thing does not need to be done over again). So, he says that all they are is a reminder of sin. So far from purifying a man, the blood of bulls and goats. Here is a man who is ill - he has a bottle of medicine that is prescribed for him. If that medicine is effective and brings about a cure, thereafter, everytime he looks at that bottle he can say - that is what cured me. That is what gave me back my health. On the other hand, if the medicine is ineffective, he is in as bad a state as ever - everytime he looks at the bottle, he will simply be reminded that he is ill and that the recommended cure was useless and (powerless).

This is the point he is making - the sacrifice of animals is useless to purify a man. To take away his sin and give him access to God. All these sacrifices could do was to remind the man that he was still an uncured sinner. And in V. ⑤ - He quotes from the 60th Psalm something about the true scope of Christ entering into the Messiah. When Christ came they were to become obsolete.

Neither is there to be any more pleasure in these sacrifices.

V. 10
Psalm 40:6 - What he is saying is you have created me, that in my body and with my body, I should do your will. And he is putting that in these terms that what God does not want is animal sacrifices - he wants obedience to his will. The sacrifice he wants from us is obedience. And in V. 10 - He proves the sufficiency of the sacrifice of Jesus Christ - for the fact that it was made but once. One day he made that sacrifice and that was sufficient. He said, if that sacrifice was not sufficient, how could Christ appear in Heaven as a representative of man. V. 7 - Where it pictures him as being seated at the right hand of God.

This stresses the (achievement) of Jesus. The animal sacrifices of the priest were made every day in life. Every day, so long as the temple stood, the sacrifices both morning and evening - Numbers 28:3-8. A male lamb of one year old without spot and blemish was offered as a burnt offering. And with it there was offered a meat offering which consisted of flour mixed with pure oil. It was added with a drink offering which consisted of some wine. And in addition to that, the daily meat offering of the high priest. Now this was offered - half of it in the morning, and in the evening. In addition, there were offerings of incense, in the morning and in the evening. So long as there was a temple, this routine of sacrifice went on. This was the Levitical daily task. There was no end to the process.

Now in contrast, Jesus made his sacrifice. And that sacrifice neither could be or needed to be repeated.

It could not be repeated - there is something unrepeatable about his great work. There it stands alone.

It need not be repeated - why should that be. First, the sacrifice of Jesus perfectly (shows the love of God.) In that life of service and in that death of love, there he displays the heart of God. There is what God is like.

Second, the life and death of Jesus was (one act of perfect obedience.) The only perfect sacrifice, the Scripture declares this. Perfection cannot be improved upon, it stands only and is unique. Therefore, Jesus need not make this sacrifice again.

V. 11 of 12
And of course, the third place, he stresses the (exaltation of Jesus.) The writer here picks his words very carefully. The priest stands offering sacrifices. Now Christ sits at the right hand of God. There was a position as a servant, and now Jesus is the king, come home. Who has established the victory. His death is complete, without the resurrection. His resurrection is incomplete, without his return to Glory. It is the same Jesus who lived and died, and rose again, who is at the right hand of God. He is not simply a saint who lived a lovely life. He is not simply a risen and restored figure. He is the Lord of glory.

V. 13 - He stresses the final triumph of Jesus - he waits the final victory over his enemies. Nothing can stop the destiny ending. In the end there must come a universe to which Jesus Christ is supreme.

V. 15 - Here is an (infallible witness) to the entire sufficiency of the sacrifice of Jesus Christ, the Holy Ghost. Wherefore, the Holy Ghost is also a witness to us. Here is a law in their hearts and in their minds, that God said he would write.

V. 16 - Now this is something that we need to take stock of wherever human

beings are found - there will be found (a conscience) It will be troubled, advocated, guilt, and that is the curse that goes on forever on the face of this earth. That unabandoned sin has man ever found. Will man ever find deliverance - but by the blood of Christ. Let men despise the Gospel and yet the Gospel will rise up, he can resist the ministry. But even a jailer must explain - what must I do to be saved. Let men seek repentance to atone for guilt.

What can a man do to get rid of his sinful conscience. Though we offer burnt offerings of calves, rams, 10,000 rivers of oil - if he give the first born for his transgression. The fruit of his body, and blood flow over this ground - and yet as a woman on the Ganges would cast her child into the river for the angry God, just to get peace of conscience. All the way from Adam down to our Saviour - the sacrifice of our Saviour is the one thing of divine glory. God so loved the world that he gave his only begotten son.

It will be the Lord's monument of power. By one word he brought the world into existence. And here we have the truth, if God spared not his own son, when he was found in the room - instead of sinners. If the sacrifice of Christ would also come forth as a monument of God's wisdom.

18
The sacrifice of Jesus is the great subject of Christian glory. It is the most prominent part. Now some of the Jews looked upon this as a curse. Some of the Gentiles viewed it with scorn and contempt. But the Apostles were not ashamed to preach - Christ and him crucified. Here is the Christian glory because it is the great foundation of hope, that our Saviour died. There is glory in the cross. If you wish to find the only sufficient sacrifice ever made for sin, then go to the cross of Jesus. You must go to the cross, first, last, and forever.

II. THE PRIVILEGES AND DUTIES IN CHRIST - V. 19-25

19 ✓ V. 20 What a privilege in Verse 20. By (a new and living way), which he hath consecrated for us through the vale, that is to say his flesh. The way into the Heaven was opened by Jesus. It was a new, a fresh, a recent way.

He calls it a living way because it is a method of imparting life.

Get the picture before the (holy of holies) in the tabernacle, the veil hung. That veil shut off the screen from the presence of God. The older that men are, they should enter the presence of God, that veil had to be rent and twain so that the presence might be revealed.

It was when the (flesh) of Christ was rent upon the cross, that ~~men really~~ saw God. All Jesus' life shows us God but it was on the cross that the love of God was really finally revealed. And at the rending of the tabernacle veil, the veil in the temple, opened to the presence of God - the showing up of the love of God. Here was a perfect sacrifice.

He further calls it a (consecrated way). It is open for access. Dedicated to use. The way to Heaven is not a way for mere show. But it is to be walked by sinners - to be traveled into the eternal sanctuary.

V. 21 - Jesus is the High Priest of God, (over God's house in Heaven)

That is a beautiful thought - the (function) of the priest was to build the bridge between man and God. To put it very simply, this means that Jesus not only shows us the way to God, he also - when we get there he introduces us to the very presence of God. So here is the high priest over the spiritual family of the redeemed - the church. Now under the old dispensation there was a high priest through whom access had to come by the mercy seat. But now the

individual may personally freely continually have access to God, and to Heaven through Jesus Christ.

V. (22) He calls attention to our duties. There must first of all, Jesus is the (one person who can really cleanse) The priest had a ritual for sprinkling the blood. For bathing and cleaning themselves in the Lavor. But these things in the end were ineffective. If a man really wants to be clean, his duty is to come and be washed in this pure water. He must draw near with a true heart. In full assurance of faith, having his conscience sprinkled.

✓ To be saved, we must be sincere in our desires and efforts. We must draw near with a true heart. It is useless to talk or to think about being saved unless we sincerely desire it and seek it.

Many people would like to get to Heaven but they wish to live in a dishonest way. I say, they are dishonest, because they want to cling to the world. They want to hold on to their pleasures. They do not want to give them up. They will not give up wallowing in the world. Men must act in this manner sincerely. They must set out for the thing they really desire - if they were really honest and wanted to get to Heaven, they are going to give attention to it, he says.

(Full assurance) of faith means unwavering confidence. A fullness of faith in God really leaves no room for doubt.

In order for our conscience to be relieved of guilt, our hearts must be sprinkled from an evil conscience. Now this is borrowed from the rights of the (old law) Many of the ceremonies had to do with purifications. Of sprinkling of persons and utensils. So we must relinquish the world, cling to Jesus, and we have peace. Our sins are blotted out.

We have to be washed with pure water. Avail thyself of the benefits of Christ - the Levitical law, had frequent washings prescribed for the necessity of purification. I think we can translate this into the necessity of Christian baptism. I think at any rate, that internal regeneration with baptism represents it. Just as the Jewish priest first washed his flesh. And entered into the tabernacle. We must be eternally clean and as we enter the true sanctuary we must take part in the matter of being baptized. It is indispensable that we be born again, in order to enter into the kingdom. And he says except a man be born of the water and of the spirit, he cannot enter the kingdom of God. In order then to make your way to Heaven, you see what is necessary. You must set about it in earnestness and sincerity. And may the Lord help you to attend to this duty.

V. (23) He exhorts them to hold on to the profession of their faith without wavering. The persecutions that they were suffering on account of their Christian profession must have placed them in great danger. And he is going to have them return to their former opinions. The Apostle tried to show them that the Christian system possessed every advantage. My advantage, far superior to that which the Jews could boast. He settles this point. Since God has promised salvation, his faithfulness and is unchangeable.

Now the religion that Paul was advocating is the same religion today, as it ever was. It is superior in excellence. We have the same Saviour. The same sacrifice, the same Heavenly prospect. And God will be as faithful to us as he was to them. Whatever losses we may sustain, let us be careful not to lose our religion. Especially in this day of error, infidelity, and when people are driven about by every wind of doctrine. Let us have a firm anchor of our faith that we are not drifting along the shore without a compass or without a chart. Now brethren, there will be a lot of things that will try to get you to forget God. There will be a lot of events in life that will come and will try to shake

according as his works shall be. Therefore we conclude the duties to Christ by saying that we can all serve Jesus by attending church faithfully. Like the woman from Atlanta from the Civil War who took the stove poker and went out to meet Gen. Sherman. We can at least show which side we are on.

III. REJECTING CHRIST, A FEARFUL THING - V. 26-31

He leaves our duties and then attends promptly and diligently to a matter. He is going to show them to refuse this, to do what Christ demands would be a sin of no ordinary character. In fact, it is the most fearful gift that could be visited upon anyone.

V. 26 - It is described as a willful sin, to refuse to accept Jesus Christ. It is a sin of deliberate choice. If it were an over-sight, if it were a trifle, there might be some excuse. If there was some uncontrolled circumstances. But it is a thing which the wicked mean to do. Here is a charge which we must bring to the door of every ungodly man and woman. Many of you today are going on out of Christ and are at hostility with him. You cannot plead ignorance to the case or shield yourself. If there is any boy or girl here today, man or woman, and you have rejected Christ - you are not pious because you prefer not to be. You are in your sins because you love and desire them. It is your own subtle resolution. Not to repent. If you have some thought of attending to the things hereafter, it is your own problem. To reject Christ is to refuse obedience, and is to declare that you prefer the world to Heaven. That you prefer Satan rather than Jesus.

He says this is a clear conviction of the heart - this sin is against knowledge and truth. Every sinner is aware of his wrong-doing. He carries the impression

in his heart. The relations in which he stands to God are here given in the word.

3 It means in the third place that he has refused the only means of salvation. Were there any other possible hope - if Christ as just a window to let the sunlight in. He might be excused. But to refuse Christ and to reject the only foundation, there is no more sacrifice for sin. God has no more sons to die. No more mercy to offer through another outlet. It is only given in Heaven and under ~~Heaven~~ one name. Bethlehem furnishes the only star to guide. Calvary's cross is the only thing that unlocks the pearly gates of the new Jerusalem. You might pray, fast, shed tears, sacrifice - and do a lot of good works but all of these are in vain.

✓ - To reject Christ is the greatest sin against the highest interest of your immortal soul. Where the Saviour's blood is not applied, it is diseased. And there will not be immortality, but corruption and decay. He who refuses submission to Jesus, out-rages it, knocks it, tramples it, and adds to his own ruin. It is like a man holding an electric rod out in a storm and bringing down lightning upon his own head.

V. 29 Sin is to [trample Christ] unfoot. To take love's offer and to trample it under your foot. Sin is the wounding of love. But what infinite love - God has given up his only Begotten Son and herein is the fact that God loved us and yet against all this that he tramples under foot the priceless gift of God.

During the war when Hitler terrorized Germany and some were put in a

V. 29

concentration camp, a man was put there who stood erect, and unbroken. But finally his body was broken. And yet his spirit was unconquered. And then by some accident he discovered who it was in the first place who had informed and laid information against him. The informer to whom his arrest was due was his own son. The discovery broke him and he died. The attack by an enemy he could bear but the attack of one whom he loved - killed him. And that is exactly what some are doing to today. Someone loves you and you are trampling the love of Christ under foot. And it is a terrible crime and it is breaking

his heart. *When Stevenson lived on So, Sea Island - a Native Boy woke him each morning with Tea & Toast, one day this boy ill, another took his place - with him Tea & Toast, also Beautifully cooked Omelette - When Stevenson saw it he said, you are a boy of great wisdom - No Master, But that is my love.* This sin is the failure to see the sin of sacred things. Some students

in the name of charity put on some stunts in order to draw and for the pleasure of a crowd. And they carried out a strip act and of course the public was aghast with horror. Because it was carried out at the base of a saint. Now here is what the writer is saying, look at the one - look at his shed blood, his broken body. Look what the new relationship to God costs. Can you treat it as if it did not matter. Could it be that this is a sacred thing.

This is sin that insults the Holy Spirit. Who tells you what is right and what is wrong, to disregard this Spirit is to sin.

V. (30) - He talks about the fearful doom that awaits those who reject Christ.

This is fearful because the severe punishment which befell those who acted in similiar ways towards the institution of Moses in Deut. 12. He that despises the law of Moses died without mercy under two or three witnesses. If a man was found transgressing the covenant, that he had worshipped other Gods - whether it

be a man or a woman, they brought him to the gates of the city and they stoned him and put him to death. And that was a terrible doom but it is more terrible what is going to happen to those who reject Jesus Christ.

Why? He tramples under foot the blood that is far richer than the blood of bulls and goats. It is the blood of the son of God.

He sins against a greater person. Moses was a mere man. Christ was God. And he sins directly against the Holy Spirit and it is the one who requires the power to overcome and gives the power.

V. 31 - The fearful doom which awaits those who refuse and rejects admission to the Saviour infers that God is to judge them.

It is a fearful thing to fall into the hands of a living God. It is fearful because he is a god of infinite power. That is nothing to control him - that is, no law out of him to bear upon him. His will is law. God speaks and it is done. He commands and it stands fast. His power is infinite and all creatures must bend or be crushed before him. There is nothing so fearful or appalling, as falling into the hands of such a God.

Here is one who is infinite in justice. Sin of the slightest shade must meet the punishment of his hand. Adam who tasted the forbidden fruit brought curse and woe in to the world. Fearful doom awaits the despisers of the Gospel. From the existance of the conscience man knows that this is true. You cannot shake off your conscience. When a man commits murder there is a thorne that enters his heart. And it will never be extracted - that stain he cannot wash out. When you sin, there is distress in your soul. It discourages your slumber at night. It will not leave you. Now who is there that is not amazed at being

tossed and ruined.

*Summers in hands angry "God"
John Thomas
cried out, "Repentance"
men Hell Bound*

IV. RECEIVING CHRIST - A REWARDING EXPERIENCE V. 32-39

We have talked about the meaning of Christ for us. He is our true sacrifice. He has some duties for us to perform. It is a fearful thing for us to reject him. What about the rewards when we receive him.

V. 32 - The perseverance in the faith. The steadfastness he advocates. The Christian has through the ages been put in dungeons, tied to stakes, died by the sword. And the followers of Christ today may have some persecutions to endure.

V. 33 - It says you may be made (the gazing stock) You may be exhibited in this fashion. But years back, they were plundered. Their property was taken away from them. And they were fierce times.

V. 34 - He gives us some (great encouragement) - we need to keep our hope before us. Knowing that in themselves, they had in Heaven a better and an enduring substance. They were heirs of an inheritance. And this awaits all true Christians and it is better than earthly possessions. It is worth more, it gives more comfort. It makes a man really rich. As you compare the wealth of a millionaire today, there is nothing to compare with it. Earthly property is a blessing if it is properly used. But it is a snare that depraves the heart. Blessings in Heaven are beyond compare with value. It is more lasting. It is an enduring substance. All earthly possessions are uncertain and transit.

They soon vanish. The riches take to themselves wings and fly away.

But Heaven, all things are permanent and secure. No war, no famine, no change of times. No bankruptcy, no fees. No death. Never have to vacate. All is lasting and eternal.

What if we must leave house, brethren, sister or father, or mother - wife, children, or land for Christ's sake, and the Gospel. Why then should we ever give up our faith. "All o'er those wide extended plains, Shines one eternal day. There God the Son forever reigns. And scatters night away. No chilling winds nor poisonous breath can reach that healthful shore. Sickness and sorrow - pain and death are felt and feared no more."

He gives us some encouragement that the eternal things are reserved for us.

V. 36 - The great necessity for patience. It is a thing that is essentially needed in the plan of salvation - we should rest calmly in the hands of God from day to day and from year to year. We have need of patience to be quiet, and to just rest our all upon him.

V. 37 - The speedy coming of Jesus Christ. The coming here spoke about is no doubt the second coming of the Son of God. And this awful event is soon to occur. How can I sustain the sight of the rising dead, the burning world, the descending God. Christ is going to appear, for those that wait for him. We know that when he shall appear, we shall be like him. We shall see him as he is. We look for the Saviour, Jesus Christ.

The probably is that some of you present here today may not taste death before they shall see the judge coming in His glory. Moments and movements in the intellectual and moral world, the political world. In this critical and mysterious age, the rapid age and advancement of the human mind - the movement of the Jews. All of this as the world is on the verge of some great crisis. Speaks something which God only knows and which time only will reveal. The end is near at hand. Yet a little while, the Heavens shall bend, and God will be sent.

V. 38 - Furthermore he encourages us that the just shall live by faith.

V. 39 - He congratulates his brethren upon their conviction and full salvation. I am ready and I expect to meet you in Heaven, he says. Some from under his ministry who were his friends and relatives, have crossed Jordan. With them, they expect to live in a better world. Whether you die first, or I die first, he says - my career among you may end first. But I shall see you. Do not disappoint me, do not disappoint yourself. Do not give up your faith.

Wanda, Battifield Gethenberg - awful conflict passed - Army Surgeon came back looking for wounded & suffering - if he might help - Poor fellow - trench - Surgeon ruined home - not dismounted, just followed you - smile on face as lay in trench - Dismounted - saw 2 men - smile & whisper a word - The word was "here" - Battifield him back gates of death - Comrade what do you mean by saying "here" - "Oh Dr. they are calling me roll up in heaven, & I was just answering to my name, 'here'!" - Oh. my woman & child, with my last sentence I beckon you to know him & say his name, "here" - My personal savior & Master, My King & Lord - with me forever -