

Christ The Great Sacrifice for Sin

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Bible Text: Hebrews 9:26-28

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Turn back to Hebrews chapter nine. The title of this message, “Christ the Great Sacrifice for Sin.” God cannot—I don’t like to use that word—but he cannot and will not just forgive a man of sin just because of asking. It takes the blood of Christ to put it away. We ask for forgiveness for what? Christ’s sake. We ask God to forgive us through the blood and the righteousness of the Lord Jesus Christ. If we leave the blood out of it, if we leave his sacrifice out of it there is no forgiveness, no forgiveness.

The Scripture says without the shedding of blood, without out there is no remission of sin. And the Son of God—and I know that one day, one day we will stand with that throng and we will sing, “Worthy is the Lamb,” and we will stand in awe of him who loved us and gave himself for us. We will be absolutely awed at the sacrifice that it took to save us from our sins. He gave himself as a sacrifice for our sins.

In this chapter Paul gives us different types and shadows of Christ, his work, his person, is given of Christ under the law, that is the ceremonial law. These ceremonies meant something. These ceremonies pointed to someone. The Jews had great evidence, great evidence of the Messiah, of his person. Go over and read Isaiah 53. You go over and you look at the Passover lamb. All that pointed to the Lord Jesus Christ, all of it did. The tabernacle, God gave them the tabernacle that spoke of Christ, the candlestick, the table, the showbread, the sanctuary, all of it. All of it was types and shadows, pictures of Christ.

And after that it says over here in this chapter down in verse three it says, “And after the second veil, the tabernacle which is called the Holiest of all.” God gave them a place called the holiest of all where atonement could be made, where his presence was represented in the holy of holies. And in that holy of holies the ark was in there, the golden scepter, the gold pots that had manna and Aaron’s rod that budded. In there you had the cherubim overshadowing the mercy seat. All this was in there as types and pictures of the Lord Jesus Christ. And all these things were ordained of God. Not the Jews, this was all of God. God gave these things. God gave these ceremonies. God gave these types. God gave these pictures. This is of God. This is of God.

And he gave the priests, the priesthood and the high priest. And the priest would minister daily in the service of God. He would do it every day. Every day they would go through offerings, every day, offerings. They would go through the ceremonies. They would do that every day. But once a year, one time a year the high priest would go into the holy of holies to make atonement for the errors of the people, for the sins of the people.

The atonement was made outside the holy of holies and the blood was taken inside the holy of holies. They killed the animal outside just like Christ was crucified, it says, outside the gate. And they would crucify or they would slay the Passover lamb and then they would take the blood and they would take it into the holy of holies. The high priest would do that one time a year. And they did that for years, years, years and years and years they did that.

And he would go in there and he would make atonement for himself because he was a man like everybody else. He was a man chosen from among the people, but he was a sinful man like everybody else. So he had to make atonement for himself and for the people when he went in there, that old priesthood.

But by doing this, by doing this continual service, doing it year after year the Holy Ghost, it says, signified by this that the way into the holiest of holies was not yet made clear, was not yet revealed. This is not the real. This is the type. This is the picture. This is just a type of the one coming. This is just a picture of the one coming. This is not going to put away sin. It does not put away sin.

I had a man say to me one time, this has been years ago. He said, "Well, back in the Old Testament their sins were forgiven through the offering of the blood of the goats and calves. And nowadays it is through the blood of Christ."

And this man made...you know, he professed to believe the gospel.

Not one sin was ever put away by the blood of an animal, the blood of goats and calves. All the thousands and thousands that were offered did not put away one sin. It is the blood of the Lord Jesus Christ that puts away sin. These things were only figures for a time, it says, then present. And they could not, it was impossible to make the comers thereunto perfect, or make them...or give them a clear and clean conscience. It couldn't do it. It couldn't do it because these things were just carnal ordinances, earthly, the earthly is all they were. They pointed to the heavenly. They pointed to the heavenly one, but they could not put away sins.

They were no more pure than the one offering them, no more pure than the one doing the service. But they were imposed until Christ should come and fulfill every one of them. And he did. To the jot and to the tittle he fulfilled every picture, every type, every shadow that spoke of him. He is the one. And he fulfilled it.

And then in verses 11 through 22 tells us that Christ has come, that this one that was spoken of through the types, the pictures and the shadows, this person is come, the Messiah is come. The great high priest is come. And he is going to fulfill all these things. He has completed the work when he gave up the ghost on Calvary's tree. Right before doing so he cried out, "It is finished. It is finished." Nothing else left to be done. It is finished. All the types are finished. All the shadows are finished. All the work is finished. The work of redemption is finished he said. No other priest could say that. He

had to do it again next year. We'll meet again this year, next year at this time. That's what they would say, "Well, we'll see you next year. We have got to do this again next year," because they couldn't put away sin.

But Christ, he is come the one that appointed. And he, my friend, has fulfilled it all. He has put away sin. My what a comfort, what a joyful song. Christ has put away sin. If we could see sin as God sees sin it would change our services. I promise you it would change...I'm not talking about myself. It would change my preaching. It wouldn't change the doctrine. You know, heart. I am talking about heart. I am talking about the heart we would have in worship and in preaching and in singing. If we could see sin as God sees sin and know that he put that away, it's gone... Did you hear what Jesus said to me? They are all taken away and gone. My, my, my. He is the only one that could do that.

And he says in verse 24, "For Christ is not entered into the holy places made with hands," that old tabernacle. He did not enter the same place that all the other high priests for years and years and years. They all entered that same place, that tabernacle that followed them around. And they built the temple. But he did not enter there. He did not enter there.

Listen. He entered...our Lord, our great high priest who represented us, he entered heaven itself, a real man, bone of our bone, flesh of our flesh has entered in to the holy presence of God for us, for us. He didn't enter in there in hopes of somebody getting saved, that somebody might get saved. He entered for us. He appeared there in the presence of God for us, not Adam, but of Adam's race. This is what upsets people. But it is so. It is so.

I tell you this. All of Adam's race left to themselves despises him. "He is despised and rejected of men."

If God... you know this. If God leaves me and women to themselves, not one, not one wants to be saved from sin. We want to be saved from trouble. We want to be saved from going to hell. We want to be saved from a place. But to be saved from myself, to be saved from sin and to be made like God and to be one with God at the end. That is what salvation is. Salvation is to be made one with God. It is to be united to God. We were separated in Adam because we separated ourselves by sin. But Christ has brought us together. He is the Mediator. He has brought the two together. We can fellowship with God almighty now in Christ through the great high priest, through the blood of the everlasting covenant. We can fellowship with God almighty and he can fellowship with us. God can be a just God and have something to do with people like me and you. He can do that.

He entered heaven itself where the majestic holy presence of God is. No other high priest could do that, no other one. He is the only one that was able to do it. He was the only one.

And he did not have to offer himself many times. You see the high priests, they do it once a year. They go in there and make this offering once a year and do it over and over and

over. He did it one time because it was perfect. There is no blemish in it. He is the Son of God. He is God incarnate. And what he did he did perfectly. And so he offered one time. He offered one offering for sin one time. He did once, once. He didn't have to do it many times. He did it one time. He entered one time with his own blood, not the blood of bulls and goats. Even if he offered the blood of bulls and goats he wouldn't have saved you. It is his own blood. It came from his own veins.

One time I stabbed myself in the arm once when I was a kid. I thought I was going to die. The blood was rolling down my arm. I felt weak, faint. I about passed out looking at it. That was my blood running out of my arm going down, just flowing down my arm. His own blood came out of his own body, brought out of there by torment, brought out of there by torture, brought out of there by a whip. And it is that blood that makes atonement for the soul, that blood. Not the blood of bulls, goats and calves, but his own blood. Therefore there is no more offering for sin.

“But now once,” in verse 26, “But now once in the end of the world...” We are in the end of the world. We are in the end of it. “...hath he appeared.” He has come. The Son of God, the promised Messiah, the hope of Israel, the holy one of Israel, “he hath appeared.” And he hath appeared to put away sin. That is what he appeared for the first time.

We have two appearances here. The first time he appeared to put... Actually he had three appearances. He appeared to put away sin. He appeared in the holy of holies and he is going to appear again. He is going to appear again, one more time. He is going to appear one time. We are going to look at this here in just a second. “But now once in the end of the world hath he appeared to put away sin.” How? “By the sacrifice of himself.” Not just saying you are forgiven. Something has to happen. Somebody has to pay for that sin forgiven. And he paid for it. He paid the sin debt. He took my sin. He took my torment. He took my punishment that I might go free. He did that for every one of his sheep. He took the wrath of God.

You know when the end of all this comes they are going to cry for the rocks and the mountains it says to fall on them out from the wrath of the Lamb. We don't have to fear that. Believers don't have to...his face is going to be beautiful to us. He is going to be admired by us. He who took our judgment, we have nothing to fear now, nothing to fear.

Many goats and calves were offered since the beginning, but Christ Jesus came one time to die. He came one time to die. That is what he came to do. He came into this world for one purpose, to die the first time. He came to die. He came to offer himself as a sacrifice for sin one time, just one time. And that was enough.

And now I want us to look at some things here in verses 26 through 28. I want us to see the first time he came. I want us to see the difference in the first time he appeared and the second time he appears. We have the first time he appears. Do you know over in Isaiah 53 he appears as what? A tender plant, as a root out of the dry ground. Do you ever see a root out of dry ground, cracked, scuffed? That is what a root out the dry ground looks like. He appeared the first time as a tender plant, as a root out of a dry ground. But the

second time, the second time the Lord Jesus Christ appears it is going to be as almighty God, almighty God. The first time he appeared they laid him in a manger. They had no place. There was no place for him to lay his head. There was no place for him to...he had to go to a barn. They had to put him in a barn. But now the second time the whole host of heaven is going to be with him.

There was just [?] over that barn. There was just a handful of people there, Joseph, Mary. They may have been the only ones there, just them two at that time. The next time the whole host of heaven is going to be with this one.

The first time he was poor, poor. He had no place, it says, to lay his head. That is because of me and you. He had no place to lay his head. The second time he is the royal king of heaven, owner of all things. The first time he came into this world he was despised and rejected. The next time he is going to be admired by all of his saints. Two different appearances, two different. The first time he was a man of sorrows and acquainted with grief. This next time, this second time victorious monarch. Oh what a difference, what a difference. The first time they cried out, "Crucify him. Crucify him." The second time it will be, "Worthy is the Lamb. Worthy is the Lamb that was slain."

The first time they said, "We will not have this man reign over us." Oh, the second time all hail the power of Jesus' name. That is what we are going to sing.

The first time it says over in the Scriptures over in Job, "All they that see me laugh me to scorn," over there in Psalms. But the second time he is going to be all together lovely, all together lovely.

The first time he appeared he appeared to be judged. The second time he is going to be the judged. He took judgment the first time. He is going to deal out judgment the second time.

The first time he came to bear the sin of many as it says over in Isaiah 53. The second time he is going to divide the spoil. He is going to divide the spoil with the strong.

The first time he came to work out a righteousness for his people. The second time he is going to deal out righteousness. He is going to deal righteously with every man. He is going to deal righteously with them.

The first time he came to hang on a cross and die. The second time he is going to live and reign forever. He is the reigning Christ.

The first time he was left alone. His first appearing he came and he was despised and rejected, nailed to a cross and he was left alone. But, oh this second time. His second appearing is going to be with an innumerable company of angels, innumerable.

The first time he came he came to open, to open the way into the holiest of all. He came to open. The second time he is going to shut it. He came and he opened the door. This second time he is going to shut the door, put an end to all things.

Then it says here in verse 27, “And as it is appointed unto men once to die, but after this the judgment.” We all have an appointment to meet with death. We all have this appointment. We don’t know what day it is. God knows. God is the one who made the appointment. He made the appointment for us. Our day of death is marked. Our day of death is set. It is appointed of God. He made the appointment and he will keep every one of the appointments he makes, every one of them. It cannot and will not be overlooked. It will not be forgotten. For God is the one who will keep it. He is the one who will keep it.

When that appointed time comes...Job says that, “When my appointed time comes...” It is an appointed time. We will go the way of all flesh. That is we will go to the grave. We will go the grave.

But it doesn’t stop there. It doesn’t stop in the grave. He says there is a judgment. There is a judgment for men and women to face. Everyone outside of Christ just like everyone outside the ark is going to face the judgment. That is real. Judgment is real. He said, “After this the judgment.” And Christ is going to be the judge.

You see, he came the first time to be judged. Judgment was passed upon him. The second time he is the judge. He is going to be the judge at this tribunal both of the quick and the dead. But here is what I know, verse 28. This death that is appointed, finality, this judgment that is after death. “And as it is appointed unto men once to die, but after this the judgment.” What he is saying here is this. Christ has died. Christ has died and judgment has passed upon him. We don’t have to worry about it. Believers, those who believe God, those who are born of God, he died our death and took our judgment. You won’t die. The believer will not die. I know this body will die. This body is getting older and older and it is getting weaker, decaying. But that inner man is not. That new man is not. That new man is never going to die. We are going to drop this tabernacle and as soon as death happens, as soon as it happens we will be present with the Lord. It will just be switching places. It will be going from this place of sin and death and corruption and all the stuff that goes on here, goes on inward and outward. All that stuff will be gone. And we will be forever, it says, with the Lord. That is where we will be. We will be with him.

Judgment and death, our death, our judgment was passed upon him. Christ died. “And as it is appointed unto men once to die, but after this the judgment: So Christ...” You see. He is speaking of Christ. “So Christ was once offered to bear the sins of many.” He bore their sins. He put them away. He put them away. And to every one... Here is the second appearing. To every one that is looking for him. Are you looking for him? I thought about that as I looked at this. Am I looking for him? I know this. I am his and you are his and we are looking for him. Now there are things that take our attention. I mean all day long today my mind has just been somewhere else. I thought, “I am not fit to preach

tonight.” I have been dealing with this business and selling this thing [?] been writing things up all day long, talking to the lawyer, talking to the accountants. And then I thought, “And now I got to go preach tonight.” I did. I thought that there work coming around four o'clock and I thought...

I tell you this. Through the ups and downs and all that comes our way and all the troubles, we are looking for him. Sometimes our eyes get a little dim because things will get in the way. But we are looking for him. And to those that are looking for him, he will appear and you won't be disappointed. You will not be disappointed, not at all. Looking for him, to those who are looking, who look, to them that look for him shall he appear the second time, oh, the second time.

Oh, I tell you. The first time he came there really wasn't too many people looking for him, were they? Simeon, but he didn't know who he was until he saw him. But he was looking for him. There was a few. There was a handful looking for him, not many. But to those who looked for him, he shall appear. Simeon was looking for him and he appeared. He looked at him and he looked at that baby in his arms and he says, “Lord, now let thy servant depart in peace. Now let me die.” He said, “Lord, it is a good day to die. I have seen thy salvation. I have seen thy salvation.”

Oh, looking.

You know, looking involves trusting. We look for him. We trust him to come. He said he would. Didn't he say he would? Well, he'll be here. He'll show up. He will preach. He'll come. He said he would. It involves expecting. I fully expect Jesus Christ to appear. Do you fully expect that?

Now whether he appears in our lifetime and puts an end to all this or not, he is going to appear in a little while and take me home and take you home in a little while. If we live to be 100, it is just a little while. He is going to appear.

It involves hope, hope. Hope is full confidence. It is just full confidence that he is going to appear. He is going to appear.

Cole was over at the house last...the night before last and he was...Vickie was in South Carolina. And I said, “She is going to be back tomorrow. She is coming back tomorrow.”

He goes, “Is she coming back tomorrow?”

I said, “Yes.”

And his face was just bright. I mean it was bright. It just lit up expecting, hoping, expecting that it is going to happen.

“Paw paw, you said it is going to happen. It is going to happen.”

Well, God said it is going to happen. Christ said, "I go away to prepare a place for you. If I go away and prepare a place for you I will come again." He said, "I will come again. I will come and get you."

And he shall appear. And he is going to appear in person. He is not going to send somebody after you. That is what somebody does who thinks they are better than you. They send somebody after you.

You know, I used to run a business for a guy that if things didn't go quite right he sent the car after you. He would send a black car after you and you had to get in the car and go down and talk to you. And his motto was, "The dime waits on the dollar." That is what he lets you know it, too. The dime... "You are the dime. I am the dollar." That was his attitude. And the dime waits on the dollar. And he would send the car after you. And he is coming in person. He is coming in person. He doesn't have this dime waits on the dollar attitude. That's men. That is wicked men. He is coming and he is going to come in person.

When he appeared the first time just a handful was looking for him. And the rest missed him. This second time, this second time everyone that is born of God is looking for him and he is going to appear. And do you know how he is going to appear? Do you know how he is going to appear this second time? I gave you a list of things.

Without sin. That is a powerful statement. He was made to be sin for us. Those who look for him, he shall appear the second time. It doesn't say without the trace of it or a knowledge of it or the imputation of it. It says without sin because the first time sin was...he was made to be sin. This time gone, gone, put away, completely put away.

The sin issue has already been taken care of. We won't have to deal with that, don't have to worry about that. That has already been taken care, already been taken care of. And when he comes again it will be nothing but full salvation, full salvation, the experience of it. We have full salvation in him now. But we will have the full experience of it. We will experience that new body, a new body. Can you imagine that?

The more I get...the older I get the more I appreciate that. When I was young, I am telling you, I thought I was just...well, I thought I was something. You think you are strong, you are fast, you are...just let a few years roll by and you can appreciate a new body and a new mind. Have the mind of Christ.

Can you imagine being able to think perfectly, to be able to have a perfect mind, a perfect...perfect thoughts of God, perfect worship of God? Not just...I mean, I am talking about inwardly, a real perfect inward worship of God. That is what we will have. And that is to every one who is looking for him. Not every one who is looking to go to a certain place, not every one who is, you know, who is looking to go to an eternal vacation. But everyone who is looking for him, everyone who is looking for him. They want him.

Have you seen him whom my soul loveth?

Well, to them he shall appear. He shall appear.

All right, Cecil.