

"It is appointed unto men once to die, but after this the judgment"

([Heb 9:18-28](#)) Part VI

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Heb 9:17 For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.

Heb 9:18 Whereupon neither the first *testament* was dedicated without blood.

Heb 9:19 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people,

Heb 9:20 Saying, This *is* the blood of the testament which God hath enjoined unto you.

Heb 9:21 Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.

Heb 9:22 And almost all things are by the law purged with blood; and without shedding of blood is no remission.

Heb 9:23 *It was* therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

Heb 9:24 For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us:

Heb 9:25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;

Heb 9:26 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.

Heb 9:27 And as it is appointed unto men once to die, but after this the judgment:

Heb 9:28 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.

The following verses in ([Luk 23:34-37](#)) reveal how the carnal mind does not understand that Christ's flesh **had to die** ([Heb 2:14](#)) in order to then bring judgement into the world that would begin at the house of God ([Heb 9:27](#) , [1Ti 2:5-6](#) , [1Pe 4:17](#)).

Luk 23:34 Then said Jesus, **Father, forgive them; for they know not what they do.** And they parted^{G1266} his raiment, and cast lots.

Luk 23:35 And the people stood beholding. And the rulers also with them derided *him*, saying, He saved others; let him save himself, if he be Christ, the chosen of God. [[Mat 22:14](#)]

Luk 23:36 And the soldiers also mocked him, coming to him, and offering him vinegar

Luk 23:37 And saying, If thou be the king of the Jews, save thyself.

G1266 parted diamerizō *dee-am-er-id'-zo*

From [G1223](#) and [G3307](#); to *partition thoroughly* (literally in **distribution**, figuratively in dissension): - cloven, divide, part.

Heb 9:27 And as it is appointed unto men once to die [*each man in his own order at an appointed time*], but after this the **judgment**:

1Ti 2:5 For *there is* one God, and one mediator between God and men, the man Christ Jesus;

1Ti 2:6 Who gave himself a ransom for all, to be testified in due time.[[Heb 9:16](#) *Christ and his Christ* [Rev 11:3](#)]

1Pe 4:17 For the time *is come* that **judgment** must begin at the house of God: and if *it first begin* at us, what shall the end *be* of them that obey not the gospel of God? [[Rev 11:3](#) , [Heb 9:16](#) , [2Co 4:10](#)]

Christ suffered in his flesh as a man so that he could be a mediator between God and man, and tells the body of Christ that we have been called to suffer so that we can reign with Him as saviours who will judge the world or mediate as part of God's government ([Php 1:29](#) , [2Ti 2:12](#) , [Oba 1:21](#) , [1Co 6:3](#)).

[Php 1:29](#) For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;

[2Ti 2:11](#) *It is* a faithful saying: For if we be dead with *him*, we shall also live with *him*:

[2Ti 2:12](#) If we suffer, we shall also reign with *him*: if we deny *him*, he also will deny us:

[Oba 1:21](#) And saviours shall come up on mount Zion to **judge** the mount of Esau; and the kingdom shall be the LORD'S.

[1Co 6:3](#) Know ye not that we shall **judge** angels? how much more things that

pertain to this life?

The timing of the words of our Lord are always significant as they are in this verse: "**Father, forgive them; for they know not what they do**", even while he was being derided by the rulers that were with the crowd, and soldiers who were mocking him, coming to him and offering him vinegar, and saying, "If thou be the king of the Jews, save thyself". [*a parable for us, soldiers here telling Christ preserve your flesh with this vinegar...*]

Christ had been greatly humbled in his flesh and abased by this bruising he was enduring, and it is in our broken state, as Christ was, that we learn obedience by the things that we suffer ([Heb 5:8](#)). This most extreme circumstance on the cross was the climactic conclusion of Christ's lifetime of learning obedience by the things that he suffered as he witnessed to us the power of God that was able to deliver him ([Heb 5:8](#), [2Co 4:10](#), [Rev 11:3](#), [Rom 5:10](#), [Heb 7:25](#)). This is what pleased the Father so that his power could be demonstrated through the lamb of God ([Isa 53:10](#)). This is how the God of all comfort was making a way for us through Christ to be able to be armed with his His mind in our hour of temptation and fiery trials so that we can now comfort others with the same comfort that we are comforted with ([Rom 5:10](#), [2Co 1:4](#)).

Just prior to this happening: "And the people stood beholding. And the rulers also with them derided *him*, saying, He saved others", Christ said: "**Father, forgive them; for they know not what they do**"; then "they parted^{G1266} his raiment, and cast lots".

While we are yet carnal in our thinking, we don't know how to distribute the garments of Christ that represent his righteousness, as Joseph did in the correct manner to his brothers. God's favour was upon Benjamin who represents the elect in this instance, being shown grace from Joseph who represents Christ, given 300 pieces of silver (*the riches of his goodness expressed through this process of repentance that silver represents* 3x100 [Rom 2:4](#)) and 5 changes of raiment that represent God's grace that is given to God's elect in order to be received of the Father ([Rev 19:8](#), [Gen 45:22](#), [Heb 12:6](#)).

[Rev 19:8](#) And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

[Gen 45:22](#) To all of them he gave each man changes of raiment; but to Benjamin he gave **three** hundred pieces of silver, and **five** changes of raiment.

We are anything but righteous ([Rom 3:10](#)) as we "cast lots" within ourselves,

thinking that we are in control of this situation and demanding that Christ take control and "save himself, if he be Christ, the chosen of God". Although we have this hope of glory within, we need to learn something about ourselves from this crowd and not demand anything of God but say rather, Lord willing we will do this or that ([Jas 4:15](#) , [Mat 5:33-37](#)). Those unrighteous actions of the crowd against Christ were forgiven from our Lord as he recognized that all things were working according to the counsel of God's will including the casting of the lots that represents mankind's lot that is cast into the lap without knowing "the whole disposing thereof *is* of the LORD" ([Pro 16:33](#) , [Eph 1:11](#)).

[Rom 3:10](#) As it is written, There is none righteous, no, not one:

[Pro 16:33](#) The lot is cast into the lap; but the whole disposing thereof *is* of the LORD.

[Eph 1:11](#) In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh **all things** after the counsel of his own will:

Christ was being chastened and scourged for our sakes in order for us to be able to be received, and this section of scripture in ([Luk 23:34-37](#)) brings to light that God knows our hearts and how we are going to dispose and reject Christ and His Christ. This is "marvellous in our eyes" because we know that this rejection from the world of our Lord was written for our sakes and ordained of God ([Act 4:26-28](#)) to remind us how we are more than conquerors through him who loved us ([Joh 15:13](#)). Nothing can separate us from that love of God ([Joh 18:9](#)) that causes us to love our enemies, pray for those who falsely accuse us, and to not resist evil ([Psa 118:22](#) , [Joh 15:13-14](#) , [Rom 8:35-37](#) , [Mat 5:38-48](#)).

[Psa 118:22](#) The stone *which* the builders refused is become the head *stone* of the corner.

[Psa 118:23](#) This is the LORD'S doing; it *is* marvellous in our eyes.

[Joh 15:13](#) Greater love hath no man than this, that a man lay down his life for his friends.

[Joh 15:14](#) Ye are my friends, if ye do whatsoever I command you.

[Rom 8:35](#) Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

[Rom 8:36](#) As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

[Rom 8:37](#) Nay, in all these things we are more than conquerors through him

that loved us.

Our first verses:

Heb 9:16 For where a testament is, there must also of necessity be the death of the testator.

Heb 9:17 For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.

Heb 9:18 Whereupon neither the first *testament* was dedicated without blood.

Heb 9:19 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people,

The outward actions of Moses typify what God's elect will do during the thousand year reign when the world will be as full of the knowledge of God as the oceans are with water ([Hab 2:14](#)). Instead of "**the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people**", the elect will be used to water and plant God's word for a period of time that is symbolized by the words 'a thousand year reign' ([Rev 20:6](#)). The statement "**Whereupon neither the first *testament* was dedicated without blood**" is typical of the word that we will share with an unconverted world. God sees the whole lump as being holy and in need of going through a process, baptized with water, and then with fire ([Rom 11:16](#) , [Mat 3:11](#) , [Joh 3:5](#)).

[Hab 2:14](#) For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea.

Twice (*witness*) we see the phrase "**all the people**" in verse 19, which represents all of mankind that needs to be baptized with water and then with spirit ([Joh 3:5-6](#)).

[Joh 3:5](#) Jesus answered, **Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.**

[Joh 3:6](#) **That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.**

This witness is reiterated with the first half saying the same thing as the last half of this same verse:

First we see that "**Moses had spoken every precept to all the people**

according to the law" akin to "the earth" being "filled with the knowledge of the glory of the LORD, as the waters cover the sea" ([Hab 2:14](#)),

And the second half: "**he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people**", is another symbol of the washing of the word that is only understood with outward ordinances until the holy spirit is given to the church so we can then identify all these things as something that Christ is doing within us ([Isa 26:9](#) , [Jer 22:29](#) , [Joh 4:25](#)).

[Isa 26:9](#) With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments *are in the earth*, the inhabitants of the world will learn righteousness. [*God's judgements will be in the earth through the 1000 years but will only be received on the surface of the sea "cover the sea" [Hab 2:14](#)*]

[Jer 22:29](#) O earth, earth, earth, hear the word of the LORD.

[Joh 4:25](#) The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.

In other words, Moses speaking to all the people foreshadows the Father speaking of the true witness Jesus Christ who represents all these sacrifices offered [Heb 9:19](#) ([Mat 3:17](#)).

[Heb 9:20](#) Saying, This is the blood of the testament which God hath enjoined unto you.

[Heb 9:21](#) Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.

[Heb 9:22](#) And almost all things are by the law purged with blood; and without shedding of blood is no remission.

What Moses said to and did for the congregation is again typical of what God will do with all the world, each man in their appointed time. What Moses said was "**This is the blood of the testament which God hath enjoined unto you**", and what he did was "**sprinkled with blood both the tabernacle, and all the vessels of the ministry**". That blood typifies the life of Christ in us that enjoins us unto God and His son. That is what Moses stated and we know that word will not return void because it is God's word ([Isa 55:11](#)). It does not return void and will accomplish what God has ordained it to do, which is to sprinkle "**the tabernacle**" that we are, seven times, ([Lev 4:15-17](#) , [Lev 14:51](#)) and all the "vessels of the ministry", meaning the words of God are also going through a purifying process

within the earthen vessels that we are ([Psa 12:6](#)).

[Isa 55:11](#) So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper *in the thing* whereto I sent it.

[Lev 4:15](#) And the elders of the congregation shall lay their hands upon the head of the bullock before the LORD: and the bullock shall be killed before the LORD.

[Lev 4:16](#) And the priest that is anointed shall bring of the bullock's blood to the tabernacle of the congregation:

[Lev 4:17](#) And the priest shall dip his finger *in some* of the blood, and sprinkle *it seven times* before the LORD, *even* before the veil.

[Lev 14:51](#) And he shall take the cedar wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times:

[Psa 12:6](#) The words of the LORD *are* pure words: *as* silver tried in a furnace of earth, ([2Co 4:7](#)) purified seven times.

[Psa 12:7](#) Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever. [[1Ti 2:15](#)]

[1Ti 2:15](#) Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.

(God's elect are this woman or church being preserved, or purified through the process of judgement - 9 months pregnant, and it is by continuing in "faith and charity and holiness with sobriety" by abiding in God's word ([Joh 8:31-32](#)) that the manchild will come to maturation in the blessed and holy first resurrection.)

Again, "**almost all things are by the law purged with blood**", meaning the word of God sanctifies us ([Joh 17:17](#)); but these early types of that sanctification also represent how the law of Moses required blood to be sprinkled only on the outside of "**both the tabernacle, and all the vessels of the ministry**". Those services of the priest along with those who came to sacrifice in the temple was their way of dedicating their life unto God. This ceremonial way of serving God is what reserves the world until judgement. One day all that was done by those priests and the rich young rulers of the world ([Luk 18:21-23](#)) will be understood, when grace abounds through God's holy spirit and the law convicts them of their need for a living sacrifice and saviour, Jesus Christ ([Rom 12:1](#) , [Heb 12:1-2](#)).

Rom 12:1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service.

Heb 12:1 Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, [*this is the meaning of "purged with blood" for God's elect today and is accomplished when we look unto Jesus*]

Heb 12:2 Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

The law that makes sin evident (**Rom 5:20-21**) is typified by the outward action of sprinkling blood on "**both the tabernacle, and all the vessels of the ministry**", and just like those actions demonstrate, we can have the word of God in our midst or sprinkled on our tabernacle, but it requires the miracle of God's goodness to convict our hearts of what that blood should mean to us (**Rom 2:4** , **1Pe 1:18-20**).

Rom 5:20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

Rom 5:21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

Rom 2:4 Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

1Pe 1:18 Forasmuch as ye know that ye were not redeemed with corruptible things, *as* silver and gold, from your vain conversation *received* by tradition from your fathers;

1Pe 1:19 But with the precious blood of Christ, as of a lamb without blemish and without spot:

1Pe 1:20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,

Our Adamic blood is shed when we die daily and are baptized into the death of Christ, typified by all the blood that was spilt of those beasts and sprinkled on the tabernacle and vessels. "**Without shedding of blood is no remission**" [*our remission comes from Christ's blood being poured out, his word that sanctifies us (Joh 17:17) as we are baptized into his death, Rom 6:1-3*]. We may read (**Heb 9:22**) and think of Christ's blood that is being shed for the remission of sins,

and that is true, but it is also Christ's body that is being shed for the remission of sins if we have the life of Christ in us ([Rom 8:9](#) , [1Jn 4:17](#) , [Col 1:24](#) , [Col 1:27](#)).

[1Jn 4:17](#) Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

[Rom 8:9](#) But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

[Col 1:24](#) Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:

[Col 1:27](#) To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

[Heb 9:23](#) *It was* therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

[Heb 9:24](#) For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us:

God has mercifully given us all these patterns in the old covenant ([1Co 10:11](#) , [1Pe 1:12](#)) that reveal in type and shadow how our minds, or our heavens, "**should be purified with these**".

The "heavenly things themselves" are speaking of the body of Christ who are blessed to have the reality that all these shadows point to, Jesus Christ in our heavens. He is the better sacrifice in our heavens who gives us the power to lay down our lives at the altar which is the cross, where we present ourselves through Christ, who makes it possible for us to be raised in heavenly places ([Eph 2:6](#) , [Joh 14:20](#)) as a "**better sacrifice than these**" being accepted in the beloved ([Rom 12:1](#) , [Eph 1:6](#) , [1Jn 4:17](#)).

[Rom 12:1](#) I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service.

[Eph 1:6](#) To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

1Jn 4:17 Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

To further drive this point home, the holy spirit inspired this section of scripture to say: "**For Christ is not entered into the holy places made with hands**", meaning it does not take a brick and mortar church to come to know God, neither does it require the work of some man's hands, but rather God working in "**heaven itself, now to appear in the presence of God for us**". Being found with our own righteousness is just building another church in our minds that is independent from the body of Christ, which is the church ([Php 3:9](#) , [Col 1:27](#)).

Php 3:9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

Col 1:27 To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

"**The figures of the true**" are important inasmuch as they point to the reality of our Lord who is the one who can purge our minds of sin and set us free ([Joh 8:36](#)) as He enters into our heavens to do away with a lifetime of idolatrous worship of God ([Mar 7:7-8](#)) that is a result of having the man of perdition on the throne of our hearts ([2Th 2:8](#)). Christ tears down the old temple so we can see the new temple emerge ([Joh 2:19](#)). That new temple is a holy place where we can worship in spirit and in truth ([Joh 4:24](#)) and it is on that foundation, that can only be built by Christ, ([Psa 127:1](#)) that we can "work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of *his* good pleasure." ([Php 2:12-13](#)).

Joh 8:36 If the Son therefore shall make you free, ye shall be free indeed.

Mar 7:7 Howbeit in vain do they worship me, teaching *for* doctrines the commandments of men.

Mar 7:8 For laying aside the commandment of God, ye hold the tradition of men, *as* the washing of pots and cups: and many other such like things ye do.

Joh 4:24 God *is* a Spirit: and they that worship him must worship *him* in spirit and in truth.

Heb 9:25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;

Heb 9:26 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.

More contrast is drawn with these verses to show us how there is no rest in the types and shadows. They only typify the rest that we can have in the Lord through labours that are being accomplished by our high priest who is working in us both to will and to do of his good pleasure ([Heb 4:11](#) , [Php 2:13](#)). These priests of old "**entereth into the holy place every year with blood of others**", but Christ's sacrifice was sufficient for the sins of the world and so we are told that this happened "**once in the end of the world hath he appeared to put away sin by the sacrifice of himself**". If we don't see ourselves connected to this sacrifice, then the words "**the end of the world**" will have no significance to us. On the other hand, if we are a living sacrifice dying daily and being baptized into Christ's death, then we understand that this sacrifice is for us now, and occurring in an ongoing aorist manner in the lives of those who are being judged and having their "**world**" within judged, which brings about its "**end**" ([1Jn 2:16-17](#) , [1Jn 4:17](#)) to "**put away sin**".

The idea of being saviours is connected with the sacrifice of our lives that belong to God as we believe and suffer for his name's sake today ([Php 1:29](#) , [Act 9:16](#) , [Mat 10:22](#)), in order to share in bringing the entire world into a relationship of holiness with our Father, Christ and his body. "**The end of the world**" has come upon us for that reason, as God's kind of first fruits ([1Co 10:11](#) , [Jas 1:18](#)).

[1Co 10:11](#) Now all these things happened unto them for ensamples: and they are written for our admonition, **upon whom the ends of the world are come.**

[Jas 1:18](#) Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.

Heb 9:27 And as it is appointed unto men once to die, but after this the judgment:

Heb 9:28 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.

Saying we are 'dying daily' today ([1Co_15:31](#)), or "dying you shall die" ([Gen_2:17](#) LITV) or "**once to die**" of ([Heb_9:27](#)) is all saying the same thing)

"**It is appointed unto men once to die, but after this the judgment**" is referring to the blessed few who are entering into the house of mourning where we are learning that it is more precious in God's sight to die daily to self today

([Ecc 7:2](#) , [Psa 116:15](#)). In losing our life for Christ's sake ([Mat 10:39-40](#)), we are finding life now that is abundant ([Joh 10:10](#)) which Life will be used to nourish the rest of God's creation who, for the time being, are eating and drinking and giving in marriage, for tomorrow in the second resurrection, they will die to self, but not today ([1Co 15:32](#) , [Luk 12:19](#)).

Heb 9:27 And as **it is appointed unto men once to die, but after this the judgment:**

[1Co 15:31](#) I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.

[Ecc 7:2](#) It is better to go to the house of mourning, than to go to the house of feasting: for that *is* the end of all men; and the living will lay *it* to his heart.

[Psa 116:15](#) Precious in the sight of the LORD *is* the death of his saints.

[Mat 10:39](#) **He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.**

[Mat 10:40](#) **He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.**

[1Co 15:32](#) If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to morrow we die.[[Gal 3:1-4](#) , [Php 3:9](#)]

[Luk 12:19](#) **And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, *and* be merry.** [[1Ti 6:12](#)]

"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", and God's elect are being dragged to Christ ([Joh 6:44](#)) and believe and understand that he has appeared to us now in this earnest relationship ([Eph 1:14](#)) that we have and has appeared this second time **"without sin unto salvation"**[*he first appeared in sinful flesh*]. That is good news for those who can receive it because it confirms that we are being saved and can believe that salvation can only come through Christ alone who **"was once offered to bear the sins of many"** ([Eph 1:4](#)).

[Eph 1:4](#) According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

Christ can and does bear our burdens and take away the sin that can so easily beset us ([Heb 12:1](#)), as we are taken by the hand of a fit man (Christ)([Lev 16:21](#)) and carried through this life, filling up what is behind of the afflictions of Christ for his body's sake which is the church ([Col 1:24](#)). Christ is now appearing within us and we are bearing each other's burdens and so fulfilling the law of Christ ([Gal 6:2](#)), which is not the law of Moses that only pointed to this living sacrifice that we are now becoming by the grace and faith that God has granted His elect in this age ([Eph 2:8](#)). This is God's elect's appointed time to die daily as we are judged ([1Pe 4:17](#) , [2Co 13:5](#)).

[1Pe 4:17](#) For the time *is come* that judgment must begin at the house of God: and if *it* first *begin* at us, what shall the end *be* of them that obey not the gospel of God?

[2Co 13:5](#) Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?