

One Offering, Offered Once, with One Outcome

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[0 : 0 0] We can resume our public worship of God by singing from Psalm 32. Psalm 32, and we're going to sing from the beginning, down to the double verse, Mark 5.

Six stanzas from the beginning. O blessed is the man to whom is freely pardoned, all the transgression he hath done, whose sin is covered.

Blessed is the man to whom the Lord impugneth not his sin, and in his spirit there is no guile nor fraud is found therein. When as I did refrain my speech, and silent was my tongue, my bones then waxed old, because I roared all day long.

For upon me both day and night thine hand did heavy lie, so that my moisture turned days in summer's drought thereby. I thereupon have unto thee my sin acknowledged, and likewise mine iniquity I have not covered.

I will confess unto the Lord my trespasses said I, and of my sin thou freely doest forgive the iniquity. Psalm 32, verses 1 to 5.

[1 : 1 9] O blessed is the man to whom is freely pardoned. O blessed is the man to whom is freely pardoned.

O blessed is the man to whom is freely pardoned.

sing. And in his death is no kind of all is found in when I give grief with my strength and silent and was my tongue I consecrate your parts because I ■■ of his wrong for upon we work day night I'm hounded there behind

So that my moisture turned in In summer's drought thereby I there upon a tree I sinned the fall of the tree And likewise my iniquity I am not coming in I will confess unto the Lord My trespass and sin die

And of my sin thou free with it Forgiveness with thee Let us turn together in prayer Let us pray Lord our God as we have come into your presence We have been singing the words of the psalmist Who was acquainted with the fact of sin And even in the short compass of these verses We are made aware of the manifold The representation offered in the experience of all men

[5 : 1 9] And we acknowledge that If we but take time to contemplate The words that the psalmist has composed That speaks of sin, of trespasses That speaks of transgression That reminds us of all forms of iniquity And all of them Directed against the very heart of the God that you are For you are alone and without sin You are a holy God And there is many ways in which your word Reminds us of that That you are light And in you there is no darkness at all That you are the one who is alive

Who possesses life in yourself And that life is without end And the reason why we would consider that to be so Is because the extinction of life Is a consequence of sin itself You ordained that man would suffer the consequence of sin And the consequences writ large within the scripture Reminding us that not only would we suffer Spiritual death But also temporal death And eternal death And we marvel at how Rapidly sin created in man That deadness of spirit

That saw him incapable of bearing in mind That the eye of his God was always upon him
A knowledge that he possessed prior to his entry into sin But seemingly When he sought
to hide himself From the eye of the all-seeing God It indicates to us how Truly damaging
sin is And to this day We are beguiled into thinking That we can be what we are not And
that we can hide ourselves away From the eye of the God Whose eye is always open
Doesn't slumber nor sleep And you follow us every which way

For you people there is comfort In these thoughts And at times there is great shame
Because they are reminded In their sinfulness That you have seen These sins for what
they are So we come confessing sin And seeking grace To enable us to do so So that we
would not Vainly try and cover The sin that is in our heart But to acknowledge it And to
seek grace To confess it And grace to flee from it And to seek cover Where the psalmist
describes it To be found Under the blood of sacrifice Even that sacrifice

Offered for sin By the Son of the Most High God Help us as we reflect On these truths this
evening To consider whether we have been Seeking that cover Or whether we have
sought to sow The fig leaves of our own excuses And to cover ourselves vainly Not
realising that such cover Will perish just as the leaves That fall off a tree perish As soon as
they are separated From the living root We acknowledge that Just as we were separated
From the one who is the source of all life That we perished Instantly We pray for your
blessing upon The word that is preached this evening Just as we seek your blessing

[10 : 28] Upon what we have preached This morning We give thanks for the reminder Given to us
That we are living In the latter days But that you have reminded us Through your word Of
the need that Whatever these latter days entail Whether we agree with Whether we agree
with With a sense in which Such thoughts are communicated And that there are
evidences Within the scripture That teach us that They are A reminder to us Of the
imminence of the coming Of the Lord Jesus Or they are simply A reminder to us Of the
need to be always ready In a state of preparation For no one knows What day or hour The
Son of Man will come

But we do know that he will We give thanks for the various Examples cited That remind us
of that need We pray for your blessing Upon your servant Who was with us For the way
that he Is Seeking to bring The truth of God Before The persecuted church In various
parts of the world And we pray Lord For that church We are thankful For the privilege That
we enjoy Where we are not Persecuted openly For our faith Nevertheless We are also
reminded That Such Luxurious Living Has made us Soft And has made us So content
With our Lord That we are not As we ought to be In the sight of our God And that bears
consequences

In all our lives And we May yet see Just as was seen In the experience Of the church In
Scotland Times Of persecution Open persecution Where The saints of God Are not only
Wounded With words But Physically Abused And In some instances Put into the darkest
Of dungeons Deprived of their liberty Unforbidden To proclaim The truths Of the gospel
This is no new thing And it is The experience Of some Throughout the world And we have
no right To believe that We will escape From such Help us To look to yourself To preserve
us So that we Appreciate The liberties That we have And that we would

Use them Effectively In your name To be fearless In their proclamation Of truth And to
seek To proclaim Christ And him alone As the saviour Of sinners We remember As we
heard The persecuted church And we pray for Them to be Preserved From devices Of the
evil one Who would silence The tongue Of those Who would seek To proclaim Their
saviour Remember the Wartorn world In which we live The various Theaters of Conflict
That exist Those known to us And many others Besides Those affected By The grief
Sorrows And sadnesses That war brings We know That there are Those who are Grieving
the Loss of loved

Ones Those whose Spirits are Broken By Deprivation Of Creature Comforts That we Have no Right to Consider As our Own Preserve They have No homes They have No Little By way of Sustenance So many We learn Of That are Suffering Starvation And Physical Harm From enemies That are Nothing but The Perfect Hatred Of All forms Of humanity That do not Conform to their Own Lord hear Our prayers Bless Our communities Here and Continue to Watch over us Remembering Each home And family Represented To dear Others That are Not We pray For the Needs That are Known to us And many That are Not May you

[15 : 33] Sanctify Every Visitation In providence To us That we May hear What God The Lord Does speak For you Speak Peace To your People May your People Find peace In all The providences Even The ones That are Bitter And hard That they May seek Solace In Christ And Take shelter In him Who is Shelter indeed In all the Storms Of life That your Church is Described As a Dove Who has Sought Shelter In the Crevice Of the Rock And there They are Safe With all The storms Passing by He is the Rock of Ages To his People And we Pray that We would Find him A search Remember Then The Nation To which We are Part of

Our Governments We pray For mercy For forgiveness For light In darkness For restraint And constraint And even That the Light of Your Countenance Would be Lifted up Upon us So that we Shall Know that You are Still The God Who is God Over all Continue To bless Us We pray Even the Short time That we are Together this Evening Cleanse from Sin in Jesus name Amen Sings and Verses from Psalm 40 Psalm 40 From Verse 5 To Verse 9 O Lord My God For many Are the Wonders Thou Hast Done Thy Gracious Thoughts To us Wired Far Above All Thoughts Are Gone

In Order None Can Recommend To Thee If Them Declare And Speak Of Them My Woot They More Than Can Be Numbered Are No Sacrifice Nor Offering Didst Thou At All Desire Mine Ears Thou Bored Sin Then To The Lord These Were My Words I Come Behold And See Within The Volume Of The Book A Written Is Of Me To Do Thy Will I Take Delight O Thou My God That Art Yea That Most Holy Love Thine I Have Within My Heart Within The Congregation Great Thy Righteousness Did Preach Lo Thou Dost Know O Lord That I Refrain Not My Speech Verses 5-9 Of Psalm 40 O Lord My God For Many Of The Wonders Thou Hast Done O Lord My God For Many

And The Wonders Thou Hast Done Honey■ phones Chor sécurité By Honey Faith Thy Phase Write Was set That The Immersion Number H espect Though Heaven In Home Do■ ■■■ Stand to this the morning My começ Bombs thou at all in his eye my grace the

Lord sin of enough and by his heart required and to the Lord is where my words I come before yon sea within the bottom of the earth it is of me to do thy will I take life for thou whom I draw thine yard did

[20 : 55] I hold soul in all of time I I held within my heart within the congregation gave I ride till the chance they greet feet no thou that does know on our eyes refit my heart my feet I am going to hear the word of God as we find it in the New Testament scriptures reading in the epistle to the

Hebrews we're going to read from chapter 9 at verse 11 reading into chapter 10 and verse chapter verse 18 Hebrews chapter 9 at verse 11 but Christ being come and high priest of good things to come by a greater and more perfect tabernacle not made with hands that is to say not of this building neither by the blood of goats and calves but by his own blood he entered in once into the holy place having obtained eternal redemption for us for if the blood of bulls and of goats and the ashes of an heifer sprinkling the unclean sanctify us to the purifying of the flesh how much more shall the blood of Christ who through the eternal spirit offered himself without spot to God purge your conscience from dead works to serve the living God and for this cause he is the mediator of the New Testament that by means of death for the redemption of the transgressions that were under the first testament they which are called might receive the promise of eternal inheritance for where a testament is there must also of necessity be the death of the testator for a testament is of force after men are dead otherwise it is of no strength at all for the testator liveth whereupon neither the first testament was dedicated without blood 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 saying this is the blood of the testament which God hath enjoined unto you moreover he sprinkled with blood both the tabernacle and all the vessels of the ministry but almost all things are by the law purged with blood and without shedding of blood is no remission 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 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 nor yet that he should offer himself often as the high priest entereth into the holy place every year with blood of others for then must he often have suffered since the foundation of the world but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself and as it is appointed unto men once to die but after this the judgment so Christ was once offered to bear the sins of many and unto them that look for him shall he appear the second time without sin unto salvation for the law having a shadow of good things to come and not the very image of the things can never with those sacrifices which they offered year by year continually make the comers there unto perfect for then would they not have ceased to be offered because that the worshippers once purged

should have had no more conscience of sins but in those sacrifices there is a remembrance again made of sins every year for it is not possible that the blood of bulls and of goats should take away sins wherefore when he cometh into the world he saith sacrifice and offering thou wouldest not but a body has thou prepared me in burnt offerings and sacrifices for sin thou hast had no pleasure then said I lo I come in the volume of the book it is written of me to do thy will O God above when he said sacrifice and offering and burnt offerings and offering for sin thou wouldest not neither hadst pleasure therein which are offered by the law then said he lo I come to do thy will O God he taketh away the first that he may establish the second by the which will we are sanctified through the offering of the body of Jesus Christ once for all and every priest and every priest standeth daily ministering and offering often times the same sacrifices which can never take away sins but this man after he had offered one sacrifice for sins forever sat down on the right hand of God from henceforth expecting till his enemies be made his foodstool for by one offering he had perfected forever them that are sanctified whereof the Holy Ghost also was a witness to us for after that he had said before this is the covenant that I will make with them after those days saith the Lord

I will put my laws unto their hearts and in their minds will I write them and their sins and iniquities will I remember no more now where remission of these is there is no more offering for sin and so on may the Lord at his blessing to this reading of his word and to his name be the praise let us sing some verses from Psalm 34 Psalm 34 at verse 8 down to verse 16 O taste and see that God is good who trusts in him is blessed fear God his saints none that in fear shall be with want oppressed the lions young may hungry be and they may lack their food but they that truly seek the Lord shall not lack any good O children hither do ye come and unto me give ear

I shall you teach to understand how ye the Lord should fear what man is he that life desires to see good would live long thy lips refrain from speaking guile and from ill words thy tongue depart from ill do good seek peace pursue it earnestly God's eyes are on the just his ears are open to their cry the face of God is set against those that do wickedly that he may quiet out from the earth cut off their memory Psalm 34 from verse 8 down to verse 16 verse 16 O taste and see that God with this good who trusts in him is blessed O taste and see that God is good who trusts in him is blessed who trusts in him is blessed who trusts in him is blessed fear God is blessed fear God is blessed fear God is blessed none matter in fear fear shall be with want

[30 : 01] O friends W compared Luego his heart BL ■■■ Be the poor als are bé as so quitan zing A day that you receive the Lord shall not forgive me.

O children, hither do ye come, and now do ye give the earth.

I shall you teach to understand how ye the Lord should hear.

What man is need that life desire, the seekers would belong.

Thy lives refrain from seeking guide, and from ill words thy tongue.

[31 : 40] Depart from ill, good mercy, peace, perish to may there be.

God's eyes and heart does just his ears high open to their kind.

The fish of thongish said against those that you will be.

That he may find the tongue near the lost memory.

And we turn to the portion of scripture that we read. The epistle to the Hebrews chapter 10. And read again verse 14.

[33 : 04] For by one offering he hath perfected forever them that are sanctified. For by one offering he hath perfected forever them that are sanctified.

I know we have recently been looking at the epistle of Paul to the Galatians on a Sunday evening.

And I would expect God willing to return to that. But bearing in mind that next Lord's day if we are spared. The Lord's people are going to celebrate the Lord's Supper.

And that's something they are commanded to do. And there are numerous things that are connected with that sacrament.

That they are obliged to take part in prior to it. Self-examination and reflection on where they are with regard to Christ in their walk with them.

[34 : 15] But if we are to fulfil what Christ expects of us. Then we should always be able to have an idea.

A very strong understanding of why the Lord's people are to remember Christ in his death.

What is it about the death of Christ that makes it significant to them? And I'm sure you already have an answer for that.

But it is nevertheless important for us to engage in that. There are many ways in which we remember certain things.

We remember birthdays. We remember anniversaries. We remember important events. If you look at your calendar for example.

[35 : 22] There are certain dates that are marked on the calendar. That are marked on the calendar in order to help you remember. Remember that these events have taken place in the past.

And that you are to remember them at that particular juncture. The king's birthday for example. Or various anniversaries surrounding the history of our nation.

But remembering Christ in his death is more than just remembering a date.

We don't know the date. Obviously we don't know when it occurred. But the scripture insists that it did occur at some point in the history of this world.

And the Lord's people are commanded to remember it. Because they have not just an interest in the Christ who died.

[36 : 28] In the sense of remembering him as we remember certain things with interest. Our interest in this is a personal one.

The Lord died a death on the cross. That was the death of his people. And it's not just simply remembering that this happened.

You are required to remember the nature of your relationship with Christ.

That makes his death significant to yourself as one whose death he died.

And these verses that we read help us I think to remember the part that Jesus Christ has to play in the salvation of sinners.

[37 : 41] And how it is brought to our attention within the scripture. I think by reading the verse that we are looking at this evening.

By one offering he has perfected forever them that are sanctified. You may well be able to understand what that means.

Just simply by taking that verse in isolation. And reflecting on what that verse is saying to you.

But I think by putting the verse in its context. And taking on board everything else that is said in preparation to these words being uttered.

But they make the word more significant still. They make it more important still. And the apostle has up to this point in various ways reminded the people of God of certain things about what they are by nature.

[38 : 53] By nature they are sinners. By nature they have offended God. By nature they are still obligated to God to obey him. To live a life of obedience to him.

That they are made aware of his revealed will. And their lives should constantly be submissive to the will of God in all areas of their life.

But once they understand that the apostle insists that having established that fact.

The truth of the matter is that no sooner has a child of God become acquainted with their obligations to God.

As his creatures, as his servants, as his followers. They realize very quickly that they are unable to fulfill all that is expected of them.

[39 : 59] Just narrowing down in this sense. That the needs that are created by the fall of man.

When man entered into the experience of sin. They are so profound and so extensive and so debilitating.

That having understood that guilt is yours. Having understood that atonement is necessary.

Having understood that righteousness is what God seeks from you. Because of sin. You find yourself.

Understand that. The consequences of your sin. The consequences of your sin can only be met by sacrifice.

[41 : 08] Can only be met by atonement. Can only be met by the very things that you are incapable of fulfilling yourself. If you return to the previous chapter.

Chapter 9 and verse 23. You read there. You read there. It was necessary therefore that the patterns of things in the heavens should be purified with these.

But the heavenly things with themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands which are the figure of the true. But into heaven itself now to appear in the presence of God for us.

And that statement tells us that all the experiences of God's people historically required them to offer sacrifices to God.

Because sin was in their lives. Sin was in their heart. And they needed to deal with it in the way that God required of them.

[42 : 13] But no matter how obedient they were to the commands of God in the offering of sacrifices.

They found themselves incapable of fulfilling all that the law commanded them to do. They may offer their sacrifices.

But because sin was ever with them. They never offered a perfect sacrifice. And because sin was in their lives and in their hearts.

They found themselves having to repeat the same sacrifices again and again and again. Maybe that's an oversimplification of what the apostle is saying here.

But he is reminding these people who were his people who lived their lives in the light of his own word.

[43 : 13] Teaching them to come with sacrifice. Teaching them that sin required the shedding of blood. And without the shedding of blood there is no remission.

Because that teaches us the nature of sin. The consequences of sin. But at the same time it teaches us that no matter how much blood is shed.

Because the blood that is shed is not sufficient to meet the demands of a broken law. And the fact that they had to come repeatedly.

That they had to come again and again. As I said. Is something that reminded them that their sacrifices were not sufficient.

To meet the demands of a broken law. I think we have to be careful I suppose. If I say that the sacrifices were no use.

[44 : 21] That there was no efficacy in them. Then I would be wrong. Because where the sacrifices were effective.

Where they served a purpose. Was where the person who came to offer the sacrifice. Did so by faith. Understanding and trusting that the sacrifice that was offered.

Was not the means by which cleansing took place. By which sin was being dealt with. But rather the means that God had ordained. That directed them to one sacrifice that would do that.

Those who were misguided. Those who were without faith. Those who were without faith. Trusted that by in some way coming with a variety of sacrifices that are before us.

That there was comfort. There was solace. There was peace to their conscience in so doing. But those who were without faith. Those who had faith understood. By reason of the very fact that there was need for repetition.

- [45 : 36] That there was need for coming again and again. And again and again. That there was something lacking. But because of their faith they were taught and understood.

Where the provision was truly found. So that's where this verse takes us. I want us to think about the words here in verse 14.

By one offering. And I want us to think about that one offering that is in the mind of the apostle. Secondly.

Secondly. That offering is described as having an impact or an influence on the lives of those who look to him.

By one offering. He hath perfected forever them that are sanctified. So there is a people there that is in the mind of the apostle.

- [46 : 41] Them that are sanctified. We need to establish who it is that the offering is sufficient to meet their need.

And that is in short compass. They are described here as them that are sanctified. And what thirdly does it say of them?

It says of them that he hath perfected them forever. He has perfected them forever.

By this one offering. Now you might think that there is too much said in this one statement. It goes beyond what you would expect it to say.

It speaks of sanctification. It speaks of perfection. And yet none of the Lord's people would lay claim to perfection.

- [47 : 46] And yet in this respect the perfection of which he speaks. And that is governed by the context in which the words are found. It is a perfection that we need to understand something about.

Well this one offering is distinguished. It is separated.

It is identified as a unique offering. Different from all others. If you read carefully through the whole chapter and the one before it.

There is a variety of different sacrifices referred to. Now it is not an exhaustive list. Because the people of God.

Under the Old Testament Levitical dispensation. Came to worship God. Using several different sacrifices and offerings.

- [48 : 48] Depending on the occasion. It might appear. I think in this section. That the offering that is in the mind of the apostle.

Is an offering that is offered annually. Because it speaks of this sacrifice.

That is an annual sacrifice. And that annual sacrifice was restricted to the day of atonement. But he says in verse 11.

Every priest stands daily. Ministering and offering. Oftentimes the same sacrifices. Which can never take away sins. So the exhaustive list.

The list is broader than just one particular focus. On one day in the year. But also it takes in all kinds of offerings and sacrifices.

- [49 : 52] Which were as is clearly described. Repeatedly offered. Even the annual one. It was never offered one year.

Never to be repeated. It was repeated annually. Every year. The same sacrifice. According to prescription. Was followed.

And whether it's the bulls or the goats. And the various types that are described. Sin offering. Birth offering.

Peace offering. Holocaust offering. All of them. I think can be understood. To speak of the kind of dispensation.

That was in exercise. And as I said. All of them. Whichever they were. Were destined to be repeated. However. The apostle says.

[50 : 51] There is one. Offering. And that offering. Stands alone. It is unique. In the sense. That it was offered once.

And once only. And only. One. Person. Was able to offer. That one. Offer. It wasn't.

A priest. It was. A great. High priest. It was unique. In the sense. That the one. Who offered. The sacrifice.

Was. At one and the same time. The offerer. Of the sacrifice. And the sacrifice. Although he doesn't. Go into that. Here. He says.

In verse. 10. By the which. Will. We are sanctified. Through the offering. Of the body. Of Jesus Christ. Once. For all.

[51 : 49] And every priest. Standeth daily. Ministering and offering. Sometimes. The same sacrifices. Which can never. Take away sins. But this man. After he had offered.

One sacrifice. For sins. Forever. Sat down. On the right hand. Of God. It's as if. You know. He's hammering. This truth home.

One sin. One suffered. And he sat down. At the right hand. Of God. It is. Almost. As if he is.

Insisting. On this understanding. That this. Offering. That I am. Speaking about. Is exclusive. To the passion. Of the Lord.

Jesus Christ. In that he died. He died. Unto sin. Once. One offering. And once. Offered.

[52 : 44] All other. Sacrifices. And offerings. He insists. That they pointed. To this one. This is what. Their. Their purpose.

Was. He. He tells us. You know. He speaks. Of the various. Ways. In which. They were.

Indicative. Of. The. End. Purpose. Or the end. Product. As it were. Of the Lord. Jesus Christ. Sacrifice.

They spoke of. They directed. Your attention to. They explained to you. They expounded it to you. It was a means. Of expository. Teaching.

That. Told you. Not just. Of the. Nature of sin. But. The way that sin. Permeated. The very being. And into the core.

[53 : 40] Of one's being. And that there was. Only one way. By which. That was dealt with. And that was. By God's. Provision. You know.

The. The. The. The. The. The. Apostle. Is saying to. To us here. About. All these. Other sins. All these. Sin. Offerings. All of these. Other. Sacrifices.

For sins. That. They provided. No. Satisfaction. To a holy God. Because. A holy God.

Requires. The. Perfection. Of. The. Offerer. And. The. Perfection. Of. The. Thing. Offered. There was.

No. Sacrifice. That. Achieved. That. Perfection. And. There was. No. Person. Who. Came. With. The. Offering. He. Could.

[54 : 38] Attain. To. That. Because. As. An. Offerer. Who. Was. Suffering. Because. Of. Sin. At. The. Time. That. He. Offered.

It. He. Was. Still. A. Sinner. And. The. Very. Fact. Of. Being. A. Sinner. Polluted. The. Offering. What.

Must. Be. Grasped. Is. That. The. Death. Of. Jesus. Is. Described. To. Us. Here. As. A. Unique. Event. A. One. Off. Event.

A. Of. What. God. Ordained. By. Which. He. Would. Be. Satisfied. And. Through. Whom. All. Satisfaction. Is. Given.

To. All. Who. Look. To. Him. By. Faith. He. Was. God. Ordained. He.

[55 : 34] Was. Ordained. By. God. From. All. Eternity. To. Be. This. Sacrifice. For. Sin. The. Means. By. Which. Salvation. For.

Sinners. Was. Possible. Now. That. Is. Best. Understood. If. You. If. You. I.

Think. By. Reading. Through. This. Chapter. And. The. Previous. Chapter. What. You. Are. Finding. Is. That. There. Is. An. In. In. On.

The. The. The. Ways. In. Which. The. Church. Of. God. Or. The. Old. Testament. Church. Saw. Satisfaction. Saw. Saw. Saw.

Saw. Saw. Comfort. Saw. Peace. Of. Conscience. Famous. And yet. Truly. The. Basis. Upon.

[56 : 28] Which. This. ■■■■■ budgets. Was. Was. Never. On the. Basis. Of what. They. Themselves. Accomplished. Those. Them.

Who. People. Was. Reading. Before. I. Came out. Psalm 51. And. That. Psalm. Is. A. Psalm. Of. David.

and throughout that psalm David is repeatedly referring to the various sins of which he himself is guilty he's coming to God and he is almost dismissing every avenue by which he would have sought peace with God after thy loving kindness O Lord have mercy upon me for thy compassions great blot out all mine iniquity he's not saying I've come with my sacrifice therefore on the basis of my sacrifice blot out no this is something he looks to God to do me cleanse from sin and truly wash from mine iniquity for my transgressions I confess my sin I ever see and throughout this psalm he returns again and again to refer to the various sacrifices that were part and part of his of his religious life but he needed to go beyond that to God himself to seek the peace that he so craved because of his awareness of his own sin so to whom is the offering particularly relevant who is this offering relevant to and we're told that the offering for sin is something that only those who have been sanctified so who are they who are they that are sanctified now we're familiar with the word sanctification

I'm sure you're familiar with the word sanctify it has numerous applications I suppose but two preeminent uses one is to make holy to make something holy to sanctify in that sense or to put something aside so that it is put aside and consecrated for a sacred use and there is a sense in which separation is at the heart of what that word means so this offering is relevant particularly to or important to those that are sanctified those that God has set aside those that God has ring-fenced as his own let me quote to you to to theologians once

John Brown has written a commentary on this book of the Hebrews now I'm just going to quote them because this is what I believe the passage is referring to the sanctified or the separated or the consecrated ones are the same persons who in other parts of the epistle are represented as those who shall be heirs of salvation the many sons of God to be brought to glory they're a distinct group of people God has determined that this people that he has set apart for his own glory who are going who are going to be beneficiaries of all that the death of Christ secures for them they are a distinct group of people

[60 : 59] Hugh Martin similarly says those that are sanctified are those that are set apart from the world and consecrated to God separated unto God so with that thought in mind we need to lay hold of it because these are those who will appreciate the offering that Christ has made they are the ones who alone will focus on and concentrate on and depend upon this offering for themselves because God has done a work in them now I suppose in a sense you could argue that it's quite perfectly possible for you to think of the work of sanctification being something that they are experiencing in themselves because they are

God's people and if they are God's people they are not without sanctification if they are God's people they are not without the work of the Holy Spirit if they are God's people this is something that is ongoing in their lives from the moment that they experience salvation through Christ Jesus that is something that is true but it's not the truth of which it speaks here they are differentiated in this sense and they are all differentiated in the sense that God has made a people his own and what distinguishes them in the world is the use that they make and the dependence that they have upon the offering of Jesus Christ they are not going to resort to others they are not going to depend on something less than that or something more than that they are wholly satisfied with what satisfies

God and this is what God through the apostle is insisting upon the Puritan John Fable says that while there is this differentiation in the world if you like between the world and those who are not of the world those who are Christ by faith that every single one of them from the beginning of time to the end they are all differentiated in the same way this is how Fable puts it the virtue of Christ's sacrifice reaches backward and he says as far as Adam and reaches forward to the last person of the elect that descends from Christ is the lamb slain from the foundation of the world so this people that are spoken of here as them that are sanctified they are those for whom

Christ died on the cross and it includes every single sinner who has by faith looked to God to make that provision of Christ for their sin that goes back to the beginning and will carry on into the end of time when it must be understood that there will come a time when every sinner that is to be saved will experience salvation through Christ Jesus however you think you have to remind yourself Christ himself when he spoke to his disciples he spoke of those for whom the offering was to be offered who was the offering to be effectual for and he says that he laid down his life for the sheep and who were the sheep the sheep were those that the father gave to him and all of them without exception are included as beneficiaries of the offering them that are sanctified in this sense them that are consecrated them that are beneficiaries recipients of the blessings that accrue to the believer by faith whether that is a believer who with the light of the

Old Testament that was given to Adam and clearly it is believed that Adam came to faith a fallen sinner that he became came to faith and he submitted to the will of God and he laid claim to the righteousness that God was providing to him through sacrifice the oldest generation of divines believed that he had to go through this school when God in his mercy covered his nakedness he removed from him his own puny endeavours to cover that nakedness and he made provision he made provision for his nakedness by supplying him with skins and the skins are believed to have been the skins of animal sacrifice which at some point

[67 : 31] God had instructed his first son his son by creation to avail himself of that's a different suppose lesson but the lesson that's in this verse just teaches you this that for all for whom the offering of Christ is sufficient then it has to be said that from the beginning of time to the end of time all who are gods are going to look to that not elsewhere but to that the final thing is this what does the offering secure for the person that is spoken of them that are sanctified he says he has perfected them he has perfected them and in what sense does that mean that the perfection of which it speaks is that they are from the moment they close in with

Christ by faith trusting in his sacrifice for sin that they will never again sin themselves but that's not what the apostle believes he has secured for them pardon with pardon for their sin from God he has secured from peace with God he has perfected forever if you want to find a parallel passage you'll find it in Romans chapter 6 for in that Christ died he died unto sin once but in that he liveth he liveth unto God likewise reckon ye also yourselves to be dead indeed to sin but alive to God through Jesus Christ our Lord now does that say the same thing about Christ as it says about those who have life in

Christ well clearly not because Christ was without sin Christ died for sin but the sin for which he died was not his own but the sin of his people so where is the difference well let me explain it to you in this way the person who is a believer dies unto sin in a particular way Christ died unto sin and when he died on the cross that was him as the sin bearer dealing with but in both of these cases there is at the heart of it the idea of separation there is the idea of of separation expressed in the case of the believer it is that the believer has a relationship with sin that has been transformed by faith they die unto sin they have a battle with sin they wrestle with sin they deal with sin daily and their relationship has been changed but for the

Lord it meant that the burden that was his as the sin bearer came to an end when he died on the cross it is suggested that the very least the apostle has in mind the privileges that belong to the redeemed and you can believe that there is and he goes on to speak about it later on in this chapter he speaks about the access that the believer has to a throne of grace he is also I think reminding us of this fact that the context itself insists on it that Christ has done something that allows the believer's conscience to be alleviated go back again to the previous chapter and you know that's why the whole stream of thinking is the same in verse 13 if the blood of bulls and of goats and the ashes of an heifer sprinkling the unclean sanctify it to the purifying of the flesh how much more shall the blood of

Christ through the eternal spirit offer themselves without spot to God purge your conscience from dead works to serve the living God this purging of the conscience that is achieved by way of the sacrifice for sin offered by Christ is not possible except by way of Christ if we are indeed free from the guilt of our sin if we are never again to be condemned because of our sin because that would be iniquitous Christ has already been condemned for our sin he bore the sins of his people he was judged for the sins of his people he suffered the wrath and the holy indignation of God for our sin and how wrong would it be for a person to believe that Christ had taken his sin and been judged for them and they themselves are going to be judged for these sins yet again or even worse than that repeatedly that is not right it stands to reason that the burden of our sin is no more and our conscience should reflect that if you go back to

[73 : 37] Hebrews 9 verse 28 what you find there is 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 into salvation that differentiates the person you know if you as we heard today if you are in a state of preparation for the coming of the Lord Jesus Christ if you are anticipating his coming if you are anticipating that the day will come and it is fast approaching that he will come to judge the world are you going to wait for that with a sense of dread and fear because you are going to be judged or are you someone who anticipates it with the liberty that Christ himself has secured for you where your conscience is free from that condemnation if you go back to that version at the end of chapter 9 the bearing away of sins the

Greek scholars insist on it repeatedly wherever you find it within the New Testament the word that is used it is to bear away to carry away the sins of his people and how can conscience condemn where there is no more sin if Christ has borne it in his body to the tree and the psalmist frequently makes reference to that the liberty that belongs to the Lord's people and that's why if a person is going to the Lord's table to remember the death of Jesus Christ until he come he shouldn't be doing it out of a dread expectancy at what he is doing will in some way bring God's displeasure if there is sin then you deal with it in the way God commands and that is by bringing it to

Christ confessing it to Christ departing from it with his grace but you do that you understand the need for it you appreciate the power of Christ's shed blood the psalmist you know just one example of the psalms as far as east is distant from the west so far has he removed our sins from us does that mean anything well surely it does why do we question it we can't just say they're words they're empty words they're not by one offering he has perfected forever them that are sanctified whereof the holy ghost is a witness to us and so on you read on down to where the remission of these is there is no more offering of sins it's not necessary if these sins have been remitted to Christ if Christ has borne these antagonists and so then how can we expect anything other than the freedom of conscience that he promises well may God help us to read this passage again carefully if you like learn from what he has to say to the

Lord's people this is their privilege this is their obligation to remember him in his death and all that it means to us let us pray Lord our God we give thanks that there was a sacrifice for sin offered with which you were pleased this is the Lamb of God which taketh away the sin of the world and not only were we directed to the Lamb we were directed to your pleasure to your pleasure in the Lamb in whom I am well pleased and if you say that you are well pleased with one who is your Lamb why are we to question the pleasure that you have in him may we delight in him also may we seek our sins to be amongst those that are covered by the sacrifice willingly offered here our prayers pardon sin amen we'll sing in conclusion verses from psalm 72 psalm 72 from verse 4 the people's poor ones he shall judge the needy's children save and those shall he in pieces break to them oppress at hand they shall they fear while sun and moon do last through ages all like rain on moan grass he shall drop or shall on earth at fall the just shall flourish in his days and prosper in his rain he shall for death and moon endure abundant peace maintain his large and great dominion shall from sea to sea extend it from the river shall reach forth unto earth that must end he so as the peoples poor ones he shall judge the people stood once he shall judge the need his children said and ocean even pieces break with heaven no blessed hand they shall be near and what sun and who could ask to riches on thy great on home now deep shall come our shoulders o'er come on the just shall flourish in his face on cross dwell in his grain he shall boil up the moon and dirt above the fish lift him whose large and great opinion shall see from picture he to see extend he from the grave and earth shall reach toward no world at

all molt end now may grace mercy and peace from the our father and son and the holy spirit rest and abide with you all and always. Amen.