

Jesus - The Sacrifice for Sin

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Preacher: Malcolm Macdonald

- [0 : 00] Let us join together in the worship of God, singing to his praise from Psalm 110.
- Psalm 110, and at the beginning we'll sing four stanzas.
- The Lord did say unto my Lord, Sit thou at my right hand, until I make thy foes a stone, whereon thy feet may stand.
- The Lord shall out of Zion send the rod of thy great power. In midst of all thine enemies be thou the governor. A willing people in thy day of power shall come to thee. In holy beauties from morn's womb thy youth like dew shall be.
- The Lord himself hath made an oath, and will repent him never, of the order of Melchizedek, the water priest, for ever.
- [1 : 12] And so on. We'll sing these four stanzas from the beginning. The Lord did say unto my Lord, Sit thou at my right hand. The Lord did say unto my Lord, Sit thou at my right hand.
- Until I make thy foes a stone, whereon thy feet may stand.
- The Lord shall not be.
- The Lord shall not be.
- The Lord shall not be. The Lord shall not be. The Lord shall not be.
- [3 : 12] The Lord himself must be unhold, and will revenge him ever.
- Of your covenant is the name, the Lord has reached forever.
- Let us join together in prayer. Let us pray. Lord our God, we are indebted to you as those who have the ability to sing the words of the psalmist with a measure of understanding.
- Even though there is great mystery attached to the words that we were singing together. Words that speak of the provision that you were to make to this world of ours that lies in sin.
- In order that we might overcome that sin that is in our own hearts.
- [5 : 11] In the triune Godhead with the capacity to live in the light as he himself is light.
- And yet he chose to leave that environment to enter into the darkness of this world. And to fulfil the role that was entrusted to him.
- As the priest forever after the order of Melchizedek. We give thanks for the work that he engaged in.
- That he completed it in its entirety. Nothing lacking. Saving that which must be done to bring to himself those for whom he came.
- We give thanks that he will make a people willing in a day of his power. And that all who are his will embrace the salvation that he has made available to them as sinners.
- [6 : 32] We bless you and thank you for the gospel that speaks of his grace. And that any and all who hear his word are encouraged to come.

Come unto me. There is the invitation. The invitation that is extended to men and women of every generation.

That they may know that what he has in store is more than they could ever get in this world of ours.

Which rather than giving takes from us. We pray that you would enhance this invitation to us even today.

That even those who are far from him. Would know to listen to what he has to say. And that they would respond to the invitation to come.

[7 : 43] Those who are heavy laden and burdened. And those who are in the grip of sin, enchained and enslaved by it. So much so that there is no way that they can break the bands that bind them.

We pray Lord that you would give grace to those needy. And that they would know what it is to experience the grace of God in Christ Jesus.

We pray that you would bless your word to that end. And that each and every one who sits under the gospel today in whatever quarter.

Would know what it is. To know that the word has come to them with great power. We pray that you would love to make the peace of God.

Setting them free. And enabling them to delight in being brought to the Lord Jesus Christ.

[8 : 51] The alone saviour of sinners. Remember the world in which we live that is so riddled by sin and its aftermath.

We pray for those afflicted within its bounds. Those broken. Those who are in the grip of any vice.

We pray for those who are broken in body or mind. Remember those of your people who are suffering affliction of any kind.

As we still engage with the ongoing pandemic. We pray for relief for those who have been affected by it.

We are ever thankful for those whose task it is to minister to their needs. So we remember doctors and nurses and all the sciences that are struggling and wrestling with the difficulties that arise out of the evils of COVID.

[9 : 57] Remember all the nations of the world who have their own trials in dealing with it in the same manner. We remember all other ailments and illnesses.

Just as surely as we remember all that are affected the world over by many griefs and sorrows. Think of Germany and Belgium and the continent and all parts of it that have been affected by severe floods and loss of life.

Think of Germany and the nations of the world over by many griefs and sorrows. We pray for those that have experienced the awfulness of drought. The severity of the aftermath of heat and the dangers that are accompanied.

Remember those who are hungry and thirsting and needing to have their physical bodies nurtured.

But especially we pray for those whose lives may be lives of plenty but who are parched for the water of life and who are hungering for the bread of life.

[11 : 21] Not knowing where to turn or who to turn to. May you in mercy pour out your spirit upon us. And send out your servants the world over.

That they may be able to preach Christ and him crucified. So bless our own nation and those who govern us. Bless her majesty the queen and her royal household.

Remember all who are given tasks or roles within society to ensure the peace that would govern us would continue.

We pray a blessing upon those whose ministry ensures that the grace of God is shared throughout affecting lives even when being known to themselves.

We pray especially for your saving grace. For the pouring out of your spirit accompanying the proclamation of truth by whatever it means.

[12 : 32] So watch over as we pray. Remembering our own congregation in particular. Those who form part of it. Those who are in the membership and those who are supporting it by their presence at various services.

Be live or online. Give thanks for the opportunity that is afforded us to share the gospel with others.

May it be blessed to all involved. Guide us in the truth and pardon us every sin in Jesus name. Amen. We're going to read from the scriptures of the New Testament.

The epistle to the Hebrews on chapter 9. You can read the whole chapter. Hebrews chapter 9.

Hebrews chapter 9. Then verily the first covenant had also ordinances of divine service and a worldly sanctuary. For there was a tabernacle made.

[13 : 36] The first wherein was the candlestick and the table and the showbread, which is called the sanctuary. And after the second veil, which is called the holiest of all, which had the golden censer and the ark of the covenant overlaid round about with gold.

Wherein was the gold pot that had manna and Aaron's rod that budded and the tables of the covenant. And over it the cherubims of glory shadowing the mercy seat, of which we cannot now speak particularly.

Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself and for the errors of the people.

The Holy Ghost, this signifying that the way unto the holiest of all, was not yet made manifest, while as the first tabernacle was yet standing.

But Christ, being come and high priest of good things to come, by a greater and more than the first 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.

[15 : 32] For if the blood of bulls and of goats, and the ashes of an heifer sprinkling, the unclinging sanctifies to the purifying of the flesh, how much more shall the blood of the flesh, 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 resurrection, 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 while 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, and almost all things are by the law purged with blood. Without the shedding of blood is no remission.

[17 : 15] 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, into salvation. Amen, and may the Lord add his blessing to a reading of his word, and to his name be the praise.

[18 : 30] I would like us to turn for a short while to these words that we have read, with particular focus on the words of verse 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. Particularly these words, but now, once in the end of the world, hath he appeared, to put away sin by the sacrifice of himself.

Those of you who are familiar with the Old Testament will have some knowledge of the ceremonial law, which required that numerous categories of offerings and sacrifices be presented to God in the way that he ordained, and at the time appointed.

Offerings include sacrifices, but not all offerings are sacrifices. Three are recognised as fulfilling the nature of sacrifice, burnt offering, guilt offering, and sin offerings.

Along with these, we also have a peace offering and meal offering, neither of which fall into the first category, but go along with them.

[20 : 07] And together, they present to us a picture of the perfect work of Jesus Christ, the Saviour of sinners. The verse that we are looking at recognises the fact that it is in the province of the priesthood to come with such offerings.

And here, the specific priesthood that is alluded to is the High Priesthood of Jesus Christ. In the Shorter Catechism, the question is asked, how does Christ execute the office of a priest?

And we are told that he executed the office of a priest. And that there are three things that are identified as belonging to this remit, which is called self-sacrifice here, or resulting from the fulfilment of the role.

He satisfies, according to the Cadizum, divine justice. He reconciles his own to God and he enters into intercession on their behalf.

what is to think of these things that are identified by the writers of the Catechism as being things accomplished by Christ in his role as High Priest, all of which are drawn from the Scripture.

[21 : 43] You can begin with the idea of sacrifice. First of all, the Offerer is chosen by God. He is set apart for the fulfilment of this ministry.

We read in the Scripture of the part that he has to play and how God appointed him to that work.

In chapter 5, we are told, No man taketh this honour unto himself, but he that is called of God as was Aaron. So also Christ glorified not himself to be made an High Priest, but he that said unto him, Thou art my Son, today have I begotten thee.

He is called of God an High Priest after the order of Melchizedek. And the writer reinforces the idea as well as emphasising the uniqueness of the role that Christ fulfills.

It is not ironic or Levitical but a different order. Before we mention anything else, it is important, even imperative, that we recognise that by its very nature a sacrifice requires the death of the victim.

[23 : 28] And Christ, as well as being the High Priest, was also appointed the victim. He was the great High Priest, but he was the victim like no other.

His humanity was for this very purpose. Again, reading this epistle which brings more to our attention of the sacrificial nature of the life of Christ.

In chapter 2 we read, we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour, that he by the grace of God should taste death for every man.

Again, for as much then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of sin.

The power of death, that is, the devil. as we read already in this chapter in verse 13, for the blood of bulls and of goats and the ashes of unheffers sprinkling the unclean sanctifyeth 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.

[25 : 09] The apostle tells us why Christ had to die and why he had to die in this manner, in order to deal with sin, so that by his own blood he was able to enter into the holy of holies.

I want us for a moment to dwell on the idea of this offering, by which he put away sin, being identified as a spotless offering.

without that being so, sin could not have been removed. Have you ever noticed how often the scripture draws attention to the faultless Christ, the innocent Christ, the sinless Christ?

Behold the Lamb of God, the Lamb of Sacrifice, the Passover Lamb. Approval had to be sought before it could be acceptable.

It was part of the priestly role to make sure it met the exacting standards. As he moves towards his execution, his accusers multiply, but all they can blame him with is false charges.

[26 : 28] false charges. We read in our Bibles of his encounter with Pilate and with Herod and with Caiaphas, each one wanting to put their own slant on things.

According to Professor Finlayson, about the same time as Christ was receiving his examination from his accusers, the priesthood were doing their duty with regard to the Paschal Lamb.

At the same time the sinless Lamb of God was announced acceptable. The judge, who is Jehovah, was saying smite the shepherd.

The sword of divine justice was carrying out its duty. It is truly remarkable how scripture comes together at this point, showing us that in the will of God there was nothing that was left to chance and there was nothing that was not according to the divinely ordered plan.

As the scripture describes how things ought to be done with regard to the offering of the Paschal Lamb so it was being fulfilled in the real sense in the passion of the Lord Jesus.

[28 : 07] Dr. Kennedy, who was indignant at one point, the justice of the Lord of hosts demands this, he said. the mad rage of hell and the furious enmity of the cruel men of no religion and of graceless men of much religion cry out for this, both cry out crucify, crucify, and the redemption required his being smitten till his soul and body were parted in dying.

He spoke at the outset of the need that there is for retributive justice to be satisfied, that justice has to be satisfied.

The righteous judge must see sin penalised even where it lies on the offering that is the sinless lamb of God.

An offering to God was supplied that was a sweet smelling savour. In the words of Professor Finnis, in the verdict of the temporal court and the religious court was guilty, faultless yet condemned to die, faultless and so fit to die.

He knew no sin, yet he was made sin for us. And this in order that your sins be put away. The Greek word is annulment, a very strong, clear, deliberate statement that speaks of what happens to the sins of God's people who have rested by faith on Jesus Christ.

[30 : 14] A.W. Pink, the well-known Christian author, writes, when God applies to the penitent believer the virtues of Christ's sacrifice, all condemnation is removed, sin's reigning power is destroyed.

Is that not what this Christ is in the world to do? Is that not what he is in the world to accomplish?

Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. There are many ways in which we speak about self sacrifice but there was none like this one.

The sinless Lamb of God who came to take away the sin of the world no matter how often we say it and no matter how often we dwell upon it we do not do justice to what is accomplished in the cross of Jesus Christ may bless to us these few thoughts let us join together in prayer most merciful God we give thanks that your word brings to us the explicit testimony of the scriptures regarding the coming of your son Jesus Christ why he came and what he came to do and having done what he did what he accomplished by it we give thanks that oh the offerer who came to put his hand on the head of the beast that was to be slain made known by that one motion that he believed that his sins would be taken away through the shedding of blood and as we by faith put our hand upon the head of

Christ we say the same thing that our sins are dealt within him may it be so meaning not one of us stop short of doing that which is necessary to lay claim to this sacrifice for sin as our own cleanse us we pray go before us as the God of our lives now may grace mercy and peace from God Father Son and Holy Spirit rest and abide with you all now and always Amen