

Christ, our Substitute

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[0 : 00] We pray that the Lord will help us as we consider the words from this chapter together. The epistle to the Hebrews on chapter 10. And again, reading from verse 11.

And every priest stands daily at his service, offering repeatedly the same sacrifices, which can never take away sins.

But when Christ had offered for all time a single sacrifice for sins, he sat down at the right hand of God, waiting from that time until his enemies should be made a footstool for his feet.

At the time this was written, the temple was still standing in Jerusalem.

And the temple was a very, very busy place. There were sacrifices offered there day after day after day.

[1 : 30] And before the temple was built, the tabernacle in the wilderness also was the focus of the worship of the children of Israel.

And there were sacrifices offered there day after day. In fact, from the time the Lord revealed to Moses on Mount Sinai, the kind of ritual the people ought to follow by way of sacrifice and so on.

It was well over a thousand years since the sacrifices had started being given. And now when this epistle is being written, the sacrifices are still being offered at the temple at Jerusalem.

What were the sacrifices about? Well, the sacrifices reminded the people of the seriousness of sin, that sin deserves God's wrath and curse.

And the animals put to death in sacrifice was a constant picture of God's anger against sin. This is what sin deserves.

[2 : 53] Sin must be judged. But sacrifices also spoke of the ability and the desire of God to provide an atonement for sin.

Providing a substitute who would take place of those who had actually made sin in the congregation. And that's what happened when people presented sacrifices.

They laid their hands on the people of the sacrifice, showing that they were, as it were, transferring their sin and confessing their sin onto an animal being sacrificed so that the animal would take their place and suffer the punishment due to them for their own particular sins.

The problem with these Hebrew people to the Apostle is right was that they were holding on to this ritualistic system of sacrifice.

Despite the fact that Jesus Christ had already come. Jesus Christ had come and suffered and died upon the cross and given sacrifice to satisfy the divine justice and make peace with God on behalf of his elect people.

[4 : 32] And some people among the Hebrew community they heard that story, they heard the gospel and they embraced it. that story where Judaizers wanted them to come back to the fold of the religion of the Jews.

And some of them evidently were almost ready to step back into that ritual of offering sacrifices at the temple. But then it says at the very end of this particular chapter I go on in verse 39 the apostle says we are not of those who shrink back and have his soul but of those who have faith and preserve our souls.

We are not of those who go back to embrace the types of the old history. Although God gave them through the Lord and the Lord they had both won their usefulness because they were all typical of the coming Messiah, the coming Christ, the coming great high priest, the coming sacrifice, the coming sin.

and that's what the apostle he sets this compass before every priest stands daily at his sacrifice offering repeatedly the same sacrifices which can never take away sins.

The apostle is saying what you're embracing really is pointless in itself because these sacrifices of animals although God instituted that years before nevertheless they were only typical of the real sacrifice of Jesus Christ and he has now come.

[6 : 34] And then that brings us to verse 12 but when Christ had offered for all time a single sacrifice for sins he sat down at the right hand of God waiting from that time until his enemy should be made a fruit stool for his feet.

I'd just like to say one or two words first of all about the uniqueness of Christ. Secondly the glorious work that he completed and thirdly he is now waiting until his enemies shall be made a fruit stool for his feet.

Firstly the uniqueness of Christ. One of the the who a year ago said that he himself was the special one well this is the special one the special one the Lord Jesus Christ in the original it says but when he had offered but the translation here rightly adds when Christ had offered he is the man Christ Jesus he is the unique one and what does the scripture tell us about him well he certainly was a man it says here earlier on in this chapter verse five consequently when Christ came into the world he said sacrifices and offerings you have not desired but a body have you prepared for me from all eternity the second person of the trinity did not have a human nature

God is a spirit infinite eternal and unchangeable but in the fullness of times when Christ the second person came into the world he took human nature to himself and it says here a body you have prepared for me isn't it amazing when the angel came to Mary the virgin Mary and he said to her that she was going to her and he explained that the power of God would overshadow her and that holy thing born from her would be the son of God at the point of his conception when he was married to her and he did not make her to her and her so that the virgin was high and what she delivered into the world was none other about the

God man God and man two years of the man and he offered all time he came to this world as the man and he was his heart proved that he was human his hunger proved that he was human his thirst proved that he was human but he had no sin these are sinless infirmities that the sorrow and many faces people and him

[10 : 58] I leave they finish all filling of God's sacrifice he had given him the simple sacrifice of sacrifice but now the real sacrifice and that was in the person of Jesus Christ he is the one who came and he is the one who was going to deal once and for all with the problem of sin aren't you thankful he came when he came as the God man mediator the catechism reminds us that he exercised the office of prophet and priest and king as prophet he makes known to us God's will for our salvation as priest he offered himself up as sacrifice which is what we have mentioned in this context here to satisfy divine justice and reconcile us to God and as king he subdues us to himself what an amazing thing he rules and defends us and he restrain all his own and our enemies and this is the one who came the prophet priest and king the mediator the God man

Jesus Christ and it says here that when he came he offered for all time a single sacrifice for sins a single sacrifice for sins well when you think of the number of sacrifices and the different kinds of sacrifices that were offered down through the Old Testament years you realize that Jesus Christ by his sacrificial life and death he fulfilled in one act of giving himself all that these sacrifices of animals down through the years could never hope to achieve what about the burnt offering that was one of the sacrifices that the Lord had appointed where the whole animal was burnt to ashes and that symbolized the consecration of the whole self to God when the whole animal was burnt to ashes and Jesus Christ consecrated himself holy to God in this service to do your will

I take delight O thou my God that art and he set his face towards Jerusalem like a flint he desired to do this work although it meant for him the utmost suffering the utmost and awful experience nevertheless at Gethsemane he said it is not my will but your will that I want to do if this cup is not taken away from me so be it I'm going to do the will of God it is that will I want to do the burnt offering and the meat offering where flour and oil and wine frank incense or baked cakes symbolized the consecration of gifts and service to God and that's what Jesus did he consecrated every driver of his every word every action a savior of his people was focused on glorifying God and the salvation of God's people to do your will I take delight but then also there was the sin offering where the blood of the bullock was put on the horns of the altar and there burnt on the altar symbolizing the atoning power and efficacy of the sacrifice where atonement was made on the basis of the sacrifice of this animal in the Old Testament atonement was symbolized but when Christ came it wasn't the blood of bullocks or goats it was his own blood that he shed upon Calvary

even before reaching the cross he had a crown of thorns thrust upon his sacred and then on the cross hands and feet where name and his blood flowed out and that blood was the redemption price for those whom he loved from all eternity you remember

I think maybe I mentioned here once before a young evangelist by the name of Finley Monroe in the 1820s he came into the island and he preached he was full of zeal for the gospel and in talking about something like this he said there was enough efficacy and power in one of Christ's blood to make atonement for the sins of his people an old man listened to him that day and he went home thinking and he said I'm going to talk to the young man when he passes the house tomorrow and when he saw Monroe coming back the following day he entered into conversation with him about what he had heard him say the previous day about one drop of the blood of Christ being enough to make atonement for the sins of his people and the old man said you know he said it's the last drop of

[18 : 02] Christ's blood that was effectual to make atonement for the sins of his people he had to give up his life that's what the man meant he had to give himself as a ransom for many he had to say on the cross it is finished the work had to be finished all his blood had to be shed and he was satisfied with that sacrifice having been given and the blood was burned about the altar and the family comes from the inwards of the animal and the two kidneys burnt upon the altar symbolizing peace and reconciliation not being too graphic the

Lord Jesus in his body suffered anguish that we cannot understand because he was wounded for our transgressions and I think that statement talks about his physical sufferings but then in Isaiah 53 it says he was bruised for our iniquities it's as if he's talking about the secret sufferings deep in his soul right to the very fiber of his being and of his soul because he was experiencing the undiluted wrath of God focused upon him and him alone I don't know how many sacrifices would have been given up over a thousand and a half years since the days of Moses but if you combine the agony suffered by all of these animals it would be as nothing in comparison to the agony that our

Savior suffered when he was taking away his sins by the sacrifice of himself and isn't it amazing he opened not his mouth despite what he suffered he opened not his mouth and Nicholson said if he had started telling the whole world about your sins and about my sins what a story he would have to tell but he didn't tell he came into this world not to deal with sin at the very root of the problem and he took a room and in our stead he suffered and died giving

God full satisfaction in all the requirements that God made he was he was offering obedience and he was actively fulfilling every detail of what God's law required God and on the other hand he was suffering and he was obedient unto death even the culture and he and he says when Christ had offered for all time a single sacrifice for sins what power what energy what focus these words bring before us regarding the sufferings of our sins and the glorious work that he finished in our room and in our state he was the great high priest and he himself was the sacrifice and he himself was the altar the altar was the place where God met the people and Jesus

Christ met the consequences of our sins on the altar of his person being the priest who offered himself as the sacrifice to satisfy the justice of God the focus of God's wrath was upon Calvary and upon the head of the Lamb of God because the sin of the elect had been imputed to him and he was dealing with that sin in order to make atonement for his people who had sinned against God no wonder when he said on the cross it is finished that word in the original is just one word it is finished and the tense that is used for it it's a perfect tense in that what has been finished continues to be finished it cannot be unraveled it cannot be undone what

[24 : 43] Jesus said on the cross it is finished means it is finished once for all and he has laid the foundation for sinners to come into the presence of God but then it says something else he suffered for all once for all time a single sacrifice for sins and he sat down at the right hand of God sat down at the right hand of God well the disciples just couldn't get their head around Jesus' arrest and his crucifixion they all forsook him and fled and the two on the road to Emmaus they were full full of sorrow as they turned their back upon Jerusalem as if their world had collapsed but when

Jesus drew near to them and started explaining what the scripture said about the Messiah their heart warmed and they realized that he was indeed risen from the dead risen from the dead and that is his first the first step of his exaltation is his resurrection and it's as if God in heaven gives his approval to all that Christ has done his approval of all that he has suffered the price that he has paid and all that he has rendered to God's justice and God said it is all very good and on the third day he

May the Lord bless these thoughts to us. Let us pray. I can do.
Bye. It can be it. I can call him ■■. See you then. You can say,