

Our Suitable Saviour

Communion Season

By Rev. David Silversides

sermonaudio.com

Bible Text: Hebrews 10:11-18
Preached on: Wednesday, June 1, 2016

Loughbrickland Reformed Presbyterian

22 Main Street
Loughbrickland, Co. Down
Northern Ireland
BT32 3NQ
UK

Website: www.loughbrickland.org
Online Sermons: www.sermonaudio.com/ldrpc

We turn in the word of God to Hebrews chapter 10, Hebrews chapter 10 and verse 11.
Hebrews 10 verse 11,

11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: 12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; 13 From henceforth expecting till his enemies be made his footstool. 14 For by one offering he hath perfected for ever them that are sanctified.

Amen. Thus far we read the word of God.

So verse 11 reads, "And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God." And our theme this evening is "Our Suitable Savior." Our Suitable Savior. There is an exact correspondence between our great need as sinners and the suitability of the Lord Jesus Christ to be the Savior. These verses bring an end to the mainly doctrinal part of this letter, verse 18, and so in verse 19 we read, "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus." So from verse 19 onwards is largely application of the great truths that have gone before, as well as general exhortations to conformity to Christ.

Now, in these verses, up to verse 18 from verse 11, there is a final summary of the truth of the once-ness and completeness of Christ's sacrifice for sin over against the Old Testament sacrifices which, though pointing to Christ, did not take away sin. We've said before that in the Old Testament sacrifices, and this is brought out in the book of Hebrews especially, there is parallel, there were priests pointing to Christ, the high priest, there was sacrifice pointed to Christ as the Lamb of God, but there is contrast. The high priest took the blood of others, Christ offered himself, that's one point of contrast. And it is this element of contrast that is brought out here to show that the Old Testament sacrifices were ineffectual and were never intended to be otherwise, but that Christ is the effective Savior to which the Old Testament sacrifices pointed.

First of all then, Christ's sacrifice is complete and shown by him sitting down. Christ's sacrifice complete shown by his sitting down, "And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God." So there is a contrast between the fact that the priest stood. And there was no chair in the sanctuary. They stood and offered sacrifice. On the Day of Atonement, a goat and a bullock were offered each year. You have that in Leviticus chapter 16. Leviticus chapter 16 and verse 6. Leviticus 16:6, "And Aaron shall offer his bullock of the sin offering, which is for himself, and make an atonement for himself, and for his house." And then again in verse 15, "Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat." Every morning and evening a lamb was offered. You have that in Exodus 29 and verse 39. Exodus 29:39, "The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even."

So they stood and they continued to make sacrifice for sin, so it was continuous. They were always standing offering sacrifice. The sin of a ruler, aggravated sin because of the example of those to whom God has given authority, a he goat was offered and others, a she goat was offered, Leviticus 4, and so on. They were offered by the high priest and the other priests, assisted by the Levites, and so every priest, every priest stood ministering in this way for generations. Generation after generation they stood ministering in this way. They stood. In the tabernacle there was a table, a lamp, an altar of incense, an ark, but there was no chair. They stood offering sacrifice. It was never finished. When one priest finished the offering at the end of the day, he went and next morning the next priest started again. There was never any point at which anyone said, "Enough." It just kept going. There was no no last run. There was never an accomplishment, an end of it all, except when the Lord Jesus himself came.

So it was a ministry that could never end itself. You see there it says, "And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins." The same on and on, all the animals, but they were only animals and they couldn't take away sin, and the same animals were offered the same times of the day, of the month, of the year because God had appointed. No one could say, "Enough." Only God had the right to say it and he never did. On the basis of those sacrifices, he never said, "Enough," for they never could take away sin, any sin. They were completely ineffectual, only in bringing a better hope by Jesus Christ, and so there's a stark contrast in verse 12, "But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God." This man contrasts with every priest. Every priest offered sacrifices, but this man did something different. This one great high priest, he did it. He did it all alone. He shall build his temple and bear the glory. He offered one sacrifice for sins, verse 12, "this man, after he had offered one sacrifice for sins for ever." He did it once, and only once, as it is appointed unto men once to die. So having offered himself once, he shall come a second time without sin unto salvation.

In chapter 9, this theme of the once-ness is emphasized. He will return a second time. Hebrews 9 and verse 27, "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." There will be reversal, just as men shall rise from the dead, men die and there will be a reversal. They will be brought to life. So Christ's offering himself and leaving his disciples, though with another Comforter, he will come again. There will be reversal, but there will not be repetition. Just as men will be raised from the dead, but to judgment, not to repeat what they have done, so likewise, Christ will return, yes, but to judgment and to complete all the blessings to be bestowed upon his people. He will not come again to bear the sin of many. He's done that once. That's the argument in chapter 9. So he will come a second time, but to do something else, to complete the blessedness of his people and to judge his and their enemies as the final consummation of his mediatorial work.

So he offered himself, not others, and he offered himself once and that's why he sat down on the right hand of God. His sitting down indicates the completeness of his atonement, that he will not be standing to minister in this way over and over again. He cried, "It is finished!" You see, Roman Catholicism fails to take account of this; it doesn't distinguish adequately between Christ offering himself a sacrifice for sin and Christ's continuing work of intercession. He ever liveth to make intercession for us, but he offered himself once and there will be no repetition and no addition. What is continuous is his intercession, not his offering. That is unrepeatable and happened once.

The sacrifice is complete. The intercession alone is permanent. And he is at the right hand of God. This indicates joint government. He is the representative of the Godhead and is given a name far above principalities and powers. He is worthy to open the seals of the book. He is worthy to execute the providence of God in the interest of the church in Revelation 5. Jehovah is vindicated in Jehovah Jesus so that the Lord Jesus Christ, having accomplished redemption, will apply it to his people and judge his and their enemies, and every knee shall bow and every tongue confess that Jesus Christ is Lord to the glory of God the Father. The name of the Triune Godhead will be vindicated in the Son of Man, the Redeemer of his people and the Judge of all the earth.

Secondly, the completeness of Christ's atonement is shown by the kingship he exercises. The completeness of Christ's atonement is shown by the kingship he exercises. Verse 13. Verse 13, "From henceforth expecting till his enemies be made his footstool." Till. There will be reversal in that he will come again but he will not revert to a state of humiliation. He will come with great power and great glory. There's no coming back of the Lord Jesus into a world where rebellion against him still exists or unpunished sin still exists. When he comes, it will be the end and his enemies will be punished. That's why we don't accept premillennialism, the idea of Christ coming. Well, it's one reason but Christ coming and this world still be in some mixed form. When Christ comes again, every eye shall see him and wail because of him. All saving grace will have finished. The gospel will have finished. That is to say, in the preaching of it, the fruits of it will last forever, but there will be no way of salvation declared to sinners. That's past. So when the Lord Jesus comes in his glory, it will be to glorify his people and to judge his enemies. That's what 2

Thessalonians 1 tells us about. We should have that fixed in our minds because 2 Thessalonians 1 teaches that when Christ comes he will be glorified of his saints and his people and admired of them that believe even as he will judge his adversaries. The condemnation of the wicked and the final glorification of the saints take place in that day and we need that passage of scripture fixed in our mind. We should be able to turn to it that Christ's second coming is a single event. He will come to vindicate his glory and honor irreversibly and totally. No return to offer himself again. No return at all to send the gospel to men. He will return to judge the world.

Acts chapter 3 and verse 21. Acts 3:21, "Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." The restitution of all things, that's the end when the eternal state is brought in and the heavens must receive him; until then when Christ returns, it is the end. From the Father's right hand he now continues to do and to teach by the power of the Holy Ghost, building his church, bringing sinners into subjection to himself by the gospel, and sanctifying his people until all the elect are gathered in. Then he will come with his mighty angels with flaming fire taking vengeance on them that know not God and obey not the gospel of our Lord Jesus Christ. When he comes to be admired of all them that believe, in that day, in that day then the mouths of liars will be stopped, and all that swear by the King shall glory.

Christ is the prophet king. He now reigns, but he also ever liveth to make intercession. He is a priest king. Psalm 110 speaks of these two offices, and elsewhere we learn that he is a prophet, but the offices overlapped in a way that they never did in Israel. It was sufficient that a body of men act as a partial type of Christ, and they did, but if you take them all together, you get the whole Christ typified and set forth in the Old Testament. But our Lord Jesus Christ is the prophet, priest and king of his people. All that is needful to be done has been done by him.

And when it says verse 14, "For by one offering he hath perfected for ever them that are sanctified," sanctified there means set apart to salvation by God's eternal decree coming into effect in time through effectual calling, so that the gospel is preached and as many as were ordained unto life believed. They are separated off. They look the same, they are the same as those who are not ordained to life, but the difference comes about in the plan and purpose of God that he causes them to believe the things that are uttered and written and others he does not, and their sins are forgiven, they have been forgiven, and he will be built up in holiness and perfected in the world to come.

Christ has perfected forever those that are sanctified. He has done all that is necessary for the bestowment of all the blessings of salvation by bearing away their sin. There are no spiritual blessings except in Christ, and there are no spiritual blessings that he has not purchased by his death. Yes, he was bearing the guilt of sin as the ground of our justification, but he also in so doing opened up the way for the bestowment of sanctification and glorification. There could be no sanctifying of unjustified men. All the blessings of salvation are in Christ, for "of him are ye in Christ Jesus, who of God is

made unto us wisdom, and righteousness, and sanctification, and redemption: That, according as it is written, He that glorieth, let him glory in the Lord."

The Christian has been forgiven the guilt of sin and he is being delivered from the pollution of sin and at the last day he will be delivered from the physical effects of sin, and these things go together. He doesn't deliver one person from the pollution of sin but not the guilt and vice versa. He bestows all these blessings in their appointed time upon his people, and he has purchased by his death the removal of sin in its guilt and all its effect.

Thirdly, the completeness of Christ's sacrifice shown by the blessings promised in him. Verse 15, "Whereof the Holy Ghost also is 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 into their hearts, and in their minds will I write them; And their sins and iniquities will I remember no more. 18 Now where remission of these is, there is no more offering for sin." The apostle refers back to Jeremiah 31:33 and 34 to which he referred to earlier on in chapter 8 and verse 10, where the blessings that are more especially the characteristic of the new administration of the covenant are spoken of. When it says a new covenant it means a new administration, not a brand new covenant but a new completely new administration of the covenant. Were these blessings unknown under the Old? Well, no, they were known. Whilst the generality of the people needed to say to one another, "Know the Lord," there were those who know the Lord. Chapter 11 with the heroes of faith in the Old Testament bears ample witness to this. There were those who did know the Lord, those who didn't need their neighbor to tell them. But these blessings are more profoundly and profusely bestowed under the new administration of the covenant of grace. It's not that there was no grace in the Old Testament and now it's all grace. No, it was always the case that the elect of God, by the grace of God, knew the Lord and had all spiritual blessings in Christ Jesus. But these blessings are more profusely bestowed in the New Testament age.

Such blessings were bestowed under both administrations, but the Lord has ordained that they shall be more abundantly bestowed and distributed to a large number of men, a multitude which no man can number out of every tribe and kindred and people under the new covenant, that is the new administration of the covenant of grace. And whilst believers in the Old and New Testament were saved by Jesus Christ, yet the blood of Christ is called the blood of the New Testament, not because people were saved by some other way in the Old Testament, but it is called the blood of the new covenant because it was shed under the new covenant. In other words, the old administration pointed men forward to Christ to trust in the Savior who was to come and was to shed his blood under the new administration. That's why it's called the blood of the new covenant, because it was actually shed under the new covenant, the New Testament, the new administration. Not because people were saved some other way in the old, they were saved by trusting in the Savior who was promised, but under the new covenant administration Christ has actually come and shed his own blood. The blood of the Old Testament was the blood of animal sacrifices. It could never take away sin. That's the point of this passage. And it

was never intended to take away sin, but to point to him who was to come, our Lord Jesus Christ.

And if Christ can purchase these blessings and deliver from the bondage and guilt of sin, then his sacrifice is absolutely complete. Verse 16, "This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them." There's deliverance from the pollution of sin, a new heart which is essential anyway to turning to the Lord in repentance and faith. And then in verse 17, "And their sins and iniquities will I remember no more." There's deliverance from the guilt of sin. So Christ as the all-sufficient Savior delivers his people from the pollution and the guilt of sin, the guilt of sin completely in this world, the pollution of sin, he's begun the work, that's how they became Christians in the first place, but he will not complete it until they enter heaven.

Well now, the application. First of all, Christ is all we need. Christ is all we need. When we take the bread and wine of the Lord's Supper, we are saying that all our blessedness is in Christ. The whole of salvation is in Christ. That's what we're saying. We're saying we need to be nourished in Christ. We need to be built up in him. We need to grow in grace and in the knowledge of our Lord and Savior, Jesus Christ. There is no real spiritual progress unless we are built up in Christ. We are complete in him who is the head of all principality and power. There can be no spiritual progress aside from increase in communion with Christ.

Secondly, salvation is a free grace to us but how great was the cost to him, "knowing that you are redeemed not with corruptible things as silver and gold from your vain conversation received by tradition from your fathers but with the precious blood of Christ as of a lamb without spot and without blemish." It's a free grace to the people of God because God spared not his own Son but delivered him up for us all. Christ on the cross cried, "My God, my God, why hast thou forsaken me?" We were singing those words in Psalm 22. Christ wasn't just quoting those words, he was expressing them. Not just a quotation. We can quote without meaning what we're quoting but it was not so with Christ. "My God, my God, why hast thou forsaken me?" At the Lord's Supper we remember the cost to our Lord Jesus of a free salvation to us. Let us take the Lord's Supper and not be afraid. It honors him to remember his death till he come. Remember that, it honors him to remember his death according to his own appointment. We shouldn't be afraid to do what is right in his sight. There are warnings against careless use of the Lord's Supper, but there are no warnings against the faithful, the people of God remembering the Savior conscientiously, honestly, lovingly. to be built up in the knowledge of Him. Amen.

We sing to God's praise in Psalm 22. Psalm 22 again and verse 23, 23 to 26. Psalm 22 and from verse 23, Psalm 26, verse 23 to 26,

"Praise ye the Lord, who do him fear;
him glorify all ye
The seed of Jacob: fear him all

that Isr'el's children be.

For he despised not nor abhorred
th' afflicted's misery;
Nor from him hid his face, but heard
when he to him did cry."

Psalm 22, verse 23 to 26. With the close of the Psalm, if the elders could join me down below, please. Let us stand and praise God.

"Praise ye the Lord, who do him fear;
him glorify all ye
The seed of Jacob: fear him all
that Isr'el's children be.

For he despised not nor abhorred
th' afflicted's misery;
Nor from him hid his face, but heard
when he to him did cry.

Within the congregation great
my praise shall be of thee;
My vows before them that him fear
shall be performed by me.

The meek shall eat, and shall be filled;
they also praise shall give
Unto the Lord that do him seek:
your heart shall ever live."

We pause our worship at this time to engage in an act of government. I know I've said this before but it cannot be repeated too often, that the history of communion toward him is not an act of worship, it is an act of government whereby the Session of the congregation says that as far as they can see and tell, then someone is Christian. But man looks on the outer appearance, God alone looks on the heart. And so, although the elders of the church issued a communion order on account of what is known and seen, yet it is becoming of every one of us to examine ourselves and learn to eat and to drink. So as long as no one is under any confusion on that point it is the question of Session control or self-examination, it's Session control and self-examination but the eldership acts on the basis of the outer profession and known practice of the individual. After that we have to examine ourselves, and in examining ourselves we should be asking ourselves, "Do I want to know Christ more? Do I know him and want to know him more?" If that is the case, then we should eat and drink at the Lord's Supper. The terms of membership in the Reformed Presbyterian Church of Ireland are,

- 1, I accept the Scriptures of the Old and New Testaments as the Word of God and the only infallible rule of faith and practice.
2. I believe that Jesus Christ is the Son of God, the only Redeemer of men, supreme in church and state, and in dependence on Divine grace I take Him as my Savior and Lord.
3. I promise by Divine grace to show a teachable and submissive spirit to the teaching of Holy Scripture as set forth in the Testimony of the Reformed Presbyterian Church of Ireland.
4. I promise that by the help of the Holy Spirit I will endeavor to live a life consistent with my profession.