

# Christ the only atoning sacrifice (Quality: Average)

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- [ 0 : 0 0 ]     The words I would venture to try and make a few remarks from you will find in the ninth chapter, Paul's epistle to the Hebrews, the fourteenth verse.
- The fourteenth verse of the ninth chapter, Paul's epistle to the Hebrews, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead wounds.
- To serve the living God. The apostle Paul was wonderfully led by the Spirit to set before us in these epistles of the Hebrews the two covenants.
- The covenant of works and the covenant of grace. And you and I, we are either under the one or the other.
- We are either still under the covenant of works or we have been delivered from it to know something of the blessedness of the covenant of grace.
- [ 1 : 3 6 ]     Well, in the covenant of works that was in the day, in the old dispensation, ordained of God, that there were those priests who were made priests by God to administer those things before the people.
- That they might be cleansed with an outward cleansing. That they might be the shadow of good things to come.
- The types and shadows of good things to come. And how you know it was that they had to sprinkle the vessels and the book and those things that were in the sanctuary.
- For if the God in his love and compassion should be favored to come and sprinkle his sacred word that he hath given us with his blood.
- If he should come and sprinkle the vessels that are foreordained unto eternal life in the covenant of grace.
- [ 3 : 1 6 ]     And then there will be profit. It is by the sprinkling of blood of the new covenant of grace that we become partakers of divine realities.
- And so then there was in those days the shedding of blood that is of fools and of goats.
- That should be those things that should point to the day when the true sacrifice should come here on earth.
- Till the day break we read. And the shadows flee away. So there was the glorious day of salvation broke.
- That glorious light. The door of an everlasting day. In the souls of God's people. When he came here on earth.
- [ 4 : 3 6 ]     To fulfill. All those things that the Father. Had committed into his charge. That he might.
- In his love and compassion. Shed his precious blood. To atone for sin. How much more. Shall the blood of Christ.
- As though the apostle should say. Though those ordinances. Of old. Were right. And were by God's command.

Yet. There is. In the new dispensation. Those greater and more blessed things. That shall be made known.

Unto the people. That he shall in his love and compassion. See fit. To reveal.

[ 5 : 38 ] And cause of understanding. In the misery and the point. Those things that are hidden.

From the wise and prudent. That are hidden. From the. Majority of mankind.

Kind. Both religious and profane. Yet revealed. By the blessed spirit. Unto babes.

You heard me say here before. I hope I die a babe. They are going to heaven. I say revealed them. Unto babes.

Those that. Often feel. To know nothing. Often feel. To come so miserably short.

[ 6 : 36 ] Of those things that they. Pant and thirst after. It seemed to be so far off. From God.

And yet these are they. That Christ. His heavenly love. Condescended to be. Made a little lonely angels.

To the suffering of death. Condescended to come on earth. That he might. Purge us from dead works.

To serve the living God. I hope there's none here. Who are satisfied with dead works. Who are satisfied with a religion.

And that. They are doing much for Christ. And are. Setting down upon. Those things.

[ 7 : 36 ] Which they. Which they do. In the name of Christ. They'll leave you short. We shall want something more.

Than good works. Some might say. We'll ask me to do good works. Most decidedly. They will emanate. From the good works of grace.

They will open our hearts. In love. Love. And we shall certainly do good works. But we shall not rest on them.

As a. As a. As a. As a. Foundation. For. Our acceptance. Before God. But I say.

They will. Grace will. Cause us. To do good works. So then. What there is in Christ.

[ 8 : 37 ] All that. A sinner needs. In that. He came. That he might purge them. From dead works. And God.

Will so. Purge his people. From dead works. And when he begins. To do these things.

For his people. It will be in such a way. That will seem. As though it's going to. Drive them to despair. It will indeed.

God comes. And puts though you. Into the furnace. Sinner. It begins to burn up. Those things. You think you've gathered. In religion. You'll feel.

You'll begin to feel. And almost believe. That he's going to destroy you. But you should lose nothing.

[ 9 : 38 ] Save those things. That you can well part with. Oh what a mercy. Is the furnace. Is the furnace. With some of us. Has burned up the rubbish.

Some of us. Even collected in religion. And is still burning it up. May I say. My dear friend. If it's one of you.

Fear not the furnace. For it'll burn up. Those things that. Can never be received. At the gate of heaven. It will prepare you.

For that time. When. You must stand. Before God. As pure gold. Seven times. Tried in the fire. But nothing.

But pure gold. Can be acceptable. Under God. God. God. God. God. And our flesh. Will not like.

[ 10 : 43 ] That dealing. And if I know anything. Of the path. You will find. That. There will be. The old Uganda.

Weaning. From all those things. That are. In this world. That men. So cherish. And which men.

Take. As being. Quite. In accordance. With God's word. And find at last.

That they have been. Serving. God. And mamma. Or attempting to serve God. And serving mamma.

You can't do it you know. It is impossible. To have. These two in one house. The bond woman. To be cast out. As it was. In the word.

[ 11 : 42 ] Cast. The other bond woman. In the old testament. Had to be cast out. She had no. Right with her free. Though God looked after her. But she had no right.

With her free. So it is. How even now. The bond woman. My friend. Would be cast out of thine heart. There is no dwelling place there.

For. Are the law. And this wicked world. Some might say. I feel full of it. So you may.

You don't serve it you. Quite a difference between. Being full of it. As we are tormented with it. To serve in it. I am sure.

At this one point. That if we have been brought out of the world. And the things of it. Brought out of a false religion. And all the heinousness of it.

[ 12 : 41 ] We shall not be. We shall not be. Like the dog. That we turn to it. Vomit a gun. We shall crave.

After pure realities. We shall crave. After those things. That shall. That shall. Have an enduring substance.

In our hearts. Or leave an enduring substance. In our hearts. And bring us ultimately. To be freed. From this world.

Lord. How much more. Shall the blood of Christ. Well.

How. We find. To talk. And sort of speak. Of. The blood of Christ. It is so sacred. And so holy.

[ 13 : 40 ] How that. I feel. Oft times. My sinful tongue. Needs to be. Carried far above. All things here.

To enter in a little into. The knowledge. Of that sacred fountain. That was open for sin. And uncleanness.

Being found in fashion as a man. He humbled himself. So that he came here. As the man.

Christ Jesus. That he might. Offer of himself. This sacrifice. That should alone.

Be acceptable. Under the father. There is no other. Sacrifice. There is nothing more. That man can bring. Many are trying to bring.

[ 14 : 39 ] To God. To God. Things today. That might be. Of some acceptance. To him. Well he says in his word.

Perfectly clear. And perfectly plain. For all to read. That your eye days. And your feast days. I do hate.

All to read. He goes south. He dwelleth.

In Zion. He dwelleth. in the assembly of his saints. He dwelleth where the poor and the needy dwell, as they come with their needs, their sorrows and their complaints are before him.

As they come to God's house, and not like the door upon his injures, but with an earnest desire in their hearts, oh, that thou wouldst meet with me today, oh, that thou wouldst come and manifest thy favour to me today.

[ 15 : 57 ] Oh, how I've tried to ask this, I hope, this morning for a few moments, as we were alone for a few moments before him, oh, that thou wouldst come, oh, that thou wouldst open up thy word, that it might be to ask life and power.

Oh, that I believe arises from the hunger and thirst that God put it into the heart, hungering and thirsting after righteousness.

Blessed are they that hunger and thirst after righteousness, for they shall, blessed shall, isn't it? They shall be filled.

Oh, these blessed shall in God's word. Is there a poor thing here, hungering and thirsting after righteousness? Well, you won't find it in yourself. You've been taught that if you're hungering and thirsting after it.

I believe when a person hungers and thirsts after righteousness, they are taught that they haven't any of their own. They hunger after that righteousness, that alone is found in the dear Redeemer.

[ 17 : 14 ] then hungering and thirsting after that righteousness, that they are led to see him as being that man, Christ Jesus, as he walked here on earth, as his love was made known unto sinners.

I say, see how his love was made known unto all manner of diseases that people had in those days, how he healed them.

At evening, it says, at evening they brought unto him all that were possessed of devils and had various diseases, and he healed them all.

Oh, I'm very thankful. I don't know how anyone can walk with me here, not in so deep a way maybe, but I've been very thankful that he has been that one that can and does cast out the devil, those that are possessed with.

For none can be possessed with a devil more than this man in days past. But God, in his love and compassion, he being the mighty King of Graves, he comes and he binds this man, he does indeed, and casts him out.

[ 18 : 45 ] When he casts him out, we have this blessed knowledge given to us that he enters in, Christ enters into the heart, and there he makes his abode and never more departs.

Though we may be molested and tormented more often by that great enemy of souls, yet you see Christ having entered in, it'll never be said of you, sinner, that he returns and finds the house swept and garnished, that means those who have swept and garnished for themselves and cleaned it and said, well I'm now a good man and now I know a lot of religion and he's got nothing more than that and God doesn't deliver him from it, Satan will return one day and take possession and he'll find that house just nice to enter into.

The state of that man is worse than the first. Oh, to be preserved, aren't they, these things which are presumption. well if Christ has cast him out and entered in, it is through his love and compassion to us and though we may be troubled from time to time by Satan, Christ be there exalted a prince of peace and grace in our hearts.

He defends us against the artillery of the great Leviathan who would destroy if it were possible even the very late. So that it is by our Saviour's power in that he came on this earth to save sinners, that he shed his precious blood for sinners, sinners can say and only that our precious is the Saviour.

Oh, what a mercy to be one of these that can say he's precious in his precious blood. So then as he came then for that express purpose to shed his blood for sinners, he came, you see, and made it known when he had on earth that he came to those places on a certain day and to a certain place.

[ 21 : 27 ] I hope it might be known here today that this little sanctuary is a certain place and a certain day for some force than that that you might go on your way rejoicing, that you might remember this Sabbath, and it may be when this poor sinner is beneath the clods of the valley, you may be able to remember that these things were spoken.

God alone can convey it with power to thy heart if you come hungry and thirsty, waiting upon him, waiting in the post of his doors, that you might hear his voice.

grace. How then, in his love and mercy, he came that he might pardon sin, that sin which would have kept us from the glory and knowledge of God.

But through his precious blood we are brought nigh. We are brought nigh in that he brings us nigh under the throne that we may pour out our prayers before him.

It's nice to feel a little drawing unto him in prayer. We sang with many prayers in our lifetime, you know, but how many are we drawn under the mercy seat?

[ 23 : 15 ] A sweet time when we are drawn to the mercy seat. When we are able to pour out our prayer, not many words, but be able to pour out under him our heartfelt desires.

prayers. Or how some of us remember in our childhood, it may be, I can my soul, not that I want to speak about my soul, but in our childhood, how in our little way we used to pray unto him.

Not the prayers we were taught in the school, I don't mean that. Matthew, Mark, Luke and John, bless the bed that I lay on, that's all the things now. things that came in our heart, my friends, loggings, cryings unto him, and how I to cry on one occasion, lest I might even at that young age destroy my soul, how I to cry unto him that he might deliver me from that awful temptation.

They're all to speak of these things, but I know what I'm speaking about, you know. These are the things where God in his love and compassion leads us into that path of deliverance.

His care is over us, even from our birth, it is indeed blessings on his holy name, how he protects us to every changing scene, childhood, youth, growing years, he does indeed, and will to the journey's end.

[ 25 : 01 ] How much more, seems something in these words here, how much more, how far and great and more blessed is this sacrifice to what it was, those sacrifices of old, this sacrifice which is sufficient, to cleanse all those that were ordained of the Father to receive the washing of regeneration.

Oh, yes, there would be the washing of regeneration. There must be a being born of the Spirit, born again. Marvel not that I said unto you, ye must be born again.

Do you know how Christ, when he spoke this unto Nicodemus, how he was in that condition, art thou a master in Israel, and know it not these things, marvel not, oh, how Christ put these things so lovingly, and clear and plain, and yet, was only received by those who had given an ear to hear it, while others rejected it, and also rejected him on that account.

Oh, how it was, you know, when he cast out the devil out of the poor mad ghettoe, they came from the city, made us to depart out of their coast.

So, saviour, when you and I want him to come and dwell with us, so did that dear man, that was his desire that he would dwell with him.

[ 26 : 55 ] You see, the world, they don't want Christ, the religious world, don't they want him in the way that they may treat him as a mere man?

Oh, yes, the things today, may I just bring away here, some say, well, we don't come to chapel to hear about that, but we need to be warned, to be careful, that we are not carried away or get light-hearted in it.

The state we are in today as a nation, my friends, is a terrible condition, and it is that we should, I feel, now and again, even in our pulpits, mention it, for if God's servants remain silent, who shall cry out against it?

when I say we are exhorted, let the priests mourn at the post, even in the temple, so his servants, I say, today we hear little crying out against it.

I wish I had the opportunity sometimes, when I feel the fire burn within me, that I could come before the multitudes and declare it. when our dear nation dies in the condition it is, and poor creatures going on in a blind condition, serving the devil in all his awful acts, both in the churches and in the world, we in abominations into the churches which they call the altar of God, oh my friends, isn't God merciful, that he does not come down like he did with Sodom and Gomorrah and destroy, well it's because there's still a few lots, you know, in the nation.

[ 28 : 41 ] When they're all gathered out of the nation, then he'll come down with his great fury and anger and destroy this world with unquenchable fire.

Oh, may we look into these things seriously and consider our condition. But to return, how then God in his mercy and love, of God the Father sent the Son to die for sin, that we might be delivered from its consequences and its power.

Though we find this, it reigns in our members, why I believe that there had been enough in us even this morning since we rose from our beds to sink us to everlasting ruin.

Some might say, well I don't quite follow it. Well you would if you had my path. You know very well that the forethought are foolish as they said.

How often do we think that? How often we act foolish, don't we? How often we say things that are not according to God's word. Keep thy tongue from evil and thy lips from speaking guile, an abomination unto God.

[ 30 : 10 ] Oh my friends, may we ask him at his dear sacred feet to cleanse our lips, cleanse our lips.

Oh how I thought so much about him late, that unruly tongue of ours, our lips, which sin more often than not against him who has said vengeance is mine, I will repay, where he will his people, he'll scourge us from sin, he will indeed, whom the Lord love him, he chastened him, scourge him every son of me receive him, and there is none exempt from this if we sin against him, so that we do ask that he may keep our lips, that we sin not.

God, I know he's a part of us, but we shall get away that way, that's so easy, to say it was a part of my flesh, I can't help it, heard me say before Adam and Eve tried that in the garden, we couldn't help it, Satan tempted me and my wife tempted me and so on the other way, no, can't get away that way my friend, you know what he brought, he brought guilt upon his conscience, the mighty voice of God was heard in it, and he brought him to that condition of condemnation, he did indeed, but he made a promise in the garden of the coming of the Lord and Saviour Jesus Christ, and he then by shedding his precious blood, cleansed it from all sin, yes, lips in, sins, heart sins, feet sins, all of them, oh my dear friends, when we think of those words that dear

Peter spoke when Christ came to wash their feet, he said, you've never washed my feet, except I wash you Peter, you've no part, no lot with me, caused Peter to change his tune a little, didn't it, on only my feet, but my hands, and my head, give me a mighty plunge into the crimson ocean, cleanse me from head to foot, within and without, from sin, that I may be delivered from an awful consequence, sin, for one sin, is enough to cause us to be lost, so then there is a need for this washing, so that he may come and wash us again and again from our sins, through his precious blood, hand, that beautiful hymn you sang just now, that all the blood of these, our

Jewish altar slain, could give my guilty conscience peace, or wash away my stain, sin, oh, but you see, how there was that sweet confession, by faith would lay our hands on that dear head of thine, while like a penny to die stand, and dare confess my sin, you try to press toward that sinner, press toward him and his sacrifice, come before him as you are in he was a penitent sinner, fall before him at the cross, and view him there in his agony, his sorrow, and his smile, see what he bore for you, as he hung upon the cross, in the agony of his soul, when he cried out, my God, my God, why has thou forsaken me, this is your

[ 34 : 42 ] Savior, he that would bear all the agony that a human body can bear, oh, and when we see by faith him as he bowed his dear sacred hand, and then how there were those around him that taunted him, if thou be the Son of God, come down the cross, and save us, and thy sovereign us, oh, you see, it was an easy thing for him to do, really, if I may speak that reverently, but he must go through, he must complete the work that he had been given to do, complete it as it had been, he had ended into that covenant with the Father and his church, and two, he must complete it because of his children that had been given unto him, that he might, that he might cleanse them and present them, ultimately before the

Father as being pure and holy and righteous and without blemish. That is the sacrifice, that is where we behold the Lamb of God, which dear John said in the first chapter of his epistle, behold the Lamb of God, which taketh away the sins of the world, behold him sinner, behold him as he suffered.

When there were those you see who taunted him and yet there were some and watched him there, afar off. the one there like that, watching him afar off.

You feel afar off from him in your experience. You feel afar off from him, it may be, so that you can hardly behold him.

Well, they watched him there, dear Mary Magdalene, and others too who loved him. They watched him, you see, as he died upon the cross with a far, far different feeling than those that were taunting him.

[ 37 : 08 ] And then you know there was the dying thief, the dying thief rejoiced to see that fountain in his day. Can we say the rest?

And there have I, as violent as he, watched all my sins away. Oh, what a mercy it is, we can really say it, with a sincere heart, and to feel it.

Well, you see how a power then of that fountain was made now. Ah, by those that were around, it was indeed.

And then there was love in the heart of the Lord and Saviour Jesus Christ, you know, when they came to him and said unto him, when he was here on earth, thy mother and thy brethren stand without, desiring to see thee.

And he looked round at his disciples, you know. and he said, the same as my father, my brother, my sister, my brother.

[ 38 : 27 ] Isn't that a wonderful bond of union? Surely I say this union that is expressed with Christ and his church, his people, may know among many here on earth, may know to us now that there is this bond of union betwixt Christ and his people as they are born of his bone, flesh of his flesh, and may be by eternal union one, one in the two, one when he rose, one when he triumphed all his bones, one when in heaven he took his seed, and said he sang all hell's defeat, blessed oneness, are you saying sinner, may I know something of this oneness?

Well there are one or two spots in one's life where we hope we felt a little oneness with the trinity above which I could feel it now I would like some of you to be able to feel it there's no place on earth so sweet there's no place on earth where you're ready to depart to be with him which is far better I could say that when you're in that place but it isn't often the apostle I was reading last evening for a moment is me to live is Christ Christ Christ Christ last Christ all in all he's part of us when we're brought into a sober condition I wish I was more sober I wish I could walk this earth more sober never mind about people might say well he's a peculiar fellow he seems so straight and and peculiar he never seems to join in anything that is what we call fun

I wish I could live like that I wouldn't mind what was said about me that I might live sober in this life not much sobriety in us when we look at us at our souls and search ourselves out a bit is that oh what a mercy it is to have even a few moments sobriety and and be able to leave those things and to enjoy for a few moments those things that cleanse from all those things which are of the flesh things how much more then shall the blood of Christ how much more valuable is this sacrifice than those sacrifices under the old dispensation why so valuable that there's no price to be put upon it valuable blood more precious than the golden wedge of

Ophir you see all the gold in this world one day will perish as the earthly gold worldly gold everything of this world be consumed my friends I know we look upon things here on earth and rightly so as the glorious creation that the day will come when God will burn it all up and his elect from the four quarters of the earth be gathered unto him in one blessed union how much more shall the blood of Christ and how much more precious it is to us are than all things here on earth as you heard me say no doubt here before

I may repeat things but they'll bear repeat when they're true and they sometimes perhaps might be forgotten but I've thought how it is with us sometimes when we've been able to lay everything down and to hold it with a loose hand why I go days sometimes and think nothing of any of those things I possess they're nothing to me my friends they're moth and rust you know which will corrupt if we're carried away with them they will indeed let your hearts be set upon things above where moth and rust are not corrupt nor thieves break through and steal you no we set our hearts on things here below the rust or corrupted and the thieves may come and steal what are these thieves well things that God brings upon us that will indeed often be the means of taking away those things which we may have set our hearts upon little children keep thyself from idols well this all this came to pass through the eternal spirit the eternal spirit of God the holy spirit you see he was the author of all of eternal salvation it is through that spirit how that all these things are made known unto his people if we have a religion without the holy ghost in it it's false

[ 45 : 09 ] I often speak that because it's so important that it might stir up the pure minds of the hearers they might search as to what their religion is and also that they may be led to ask of God that they may have a holy ghost religion and continually ask for it that there may be fresh manifestations of it for I say again we hear much in the day we live there must be some good here some good somewhere else something else well if the Holy Spirit is the author of it it will be good not unless it is what is the author of his good wherever it may be throughout the universe and all the other is bad and will perish in the using it is the only that then that is of the Holy Ghost will stand us in good stead in that day when God shall come and do what he has said he will do in the world concerning his people they shall be mine in the day when I make up my jewels well these are jewels of a great price which



Christ alone hath purchased with his own heart's blood and hath given us we hope a trust in those things and are looking unto him continually that he may again and again make it more manifest toward us that we are among those whom he hath redeemed with his precious blood well I must give over may the Lord be pleased to have his blessing with his few revamps God amen amen Thank you.