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La # 332

Sermon preached by Mr. T.H.B.Hayler at "Ebenezer", Richmond in the afternoon 26th March 1948.

Text: "For one offering He hath perfected for ever them that are sanctified, Whereof the Holy Ghost is also a witness to us". Hebrews 10.v14,15

How solemnly the Holy Ghost in the Scriptures has made this clear, that "sin to pardon without blood never in God's nature stood", and the need of atonement and the way of atonement right from the fall to this day has been made known to some poor sinners. What a mercy to be made acquainted with it. I have been thinking once or twice to-day of this, that Christendom, so called, for the most part is pretending to celebrate the death of Christ. How many know of its deep and rich significance? Most flout atonement and glory in their own strength. Every bit of religion that is apart from the work of the Holy Ghost is based on self-righteousness, call it what you may, look where you will upon it, but the sinner taught of God is deeply convinced that his very best is "stained and dyed with sin - his all is nothing worth", He is deeply convinced that if he dies in his sins he will be lost, and is blessedly convinced in God's good time of that one way of forgiveness, of the sacredness of the atonement, of the sufficiency that there is in the blood and righteousness of Christ to put away his guilt, to justify him freely from all things, to make him acceptable unto a Holy, Holy God. In this blessed epistle to the Hebrews, the way of atonement is clearly set up, the Apostle was helped to speak very beautifully of the types and shadows of the atonement, and to make sweetly known how it is set forth, this one offering which perfects for ever them that are sanctified.

I thought if the Holy Ghost would graciously help me, I would speak a little in the first place of this one Offering, and then of what He has accomplished, and thirdly, how He makes this manifest in the objects of His choice by the powerful witness of His Spirit. Three very important things, and he that dies without a saving knowledge of them will be lost. O! how solemn to die in ignorance of Christ! How blessed not only to die in the Lord, but to live in some sweet manifestation of Him, and at times, some blessed enjoyment of Him. First, the offering - it is Christ, the glorious second Person in the Trinity, Co-equal with His Father and with the Holy Ghost. O! what a mercy to know a little of the precious

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eternal covenant. How blessed is this fact, that the love of God to His people is eternal 'Yea, I have loved thee with an everlasting love', an everlasting love set up in everlasting covenant and in that covenant the great way of atonement - all the riches of redemption, how the sacred Three in eternal covenant did set up this great atonement, it is thus wise - the Father decreed that when the fulness of the time should come, His only begotten Son should come into this lower world, made of a woman, made under the law, that in that glorious manner He might make complete atonement for His guilty people, by the sacrifice of His holy Glorious Sacred Humanity, which He took into union with Himself. Perhaps some of you staggered a little as I have, at the words of good Hart in the hymn that we sang "That day when Christ was crucified, the mighty God, Jehovah died", His Godhead can never die, but the sacred humanity which He took into union with His Deity, that was the sacrifice, the one offering, the glorious acceptable offering which perfects the objects of His choice. When the fulness of the time came, God did send forth His Son.

What a mystery the incarnation is. What a mercy to believe, that

"Almighty God sighed human breath,
The Lord of life experienced death,
How it was done we can't discuss,

but that it was done some of us believe. Holy sacred confidence has been let down into our unworthy hearts that His glorious death is the only way of forgiveness, and He came for that sole purpose, came to suffer, the just for the unjust. The Father in eternal covenant made Him to be sin for us, and the fulfilling of that took place when the Lord Jesus became God incarnate. Then He began to pay the price of redemption. I have often made this statement, because I believe it - from the moment He left the virgin's womb till the sacred moment when He cried "It is finished", He was making atonement for His people, the guilt of the Church was upon Him, He was under the law, in the sinner's room and stead. The holy law held Him as His people's Surety, till He had fully met its just claims on the Church, for whom He was Surety. No wonder this is written of Him in His solemn sacred humiliation "His visage was more marred than any man's", He was "a man of sorrows and acquainted with grief". See the reason, the sin of the Church was laid upon Him in His solemn position as the Church's Surety, and until He had paid the dread debt He must

of necessity be in that condition. How solemn, how awful sin is, how dreadful its consequences, and what a solemn, sacred price had to be paid to deliver poor people from its consequences. Dear Hart says in another place, 'The price - His own heart's blood' and the Holy Ghost has given us very sweetly, very clearly some sights in the Scriptures, and God gives poor people that sight, at times in some small measure, of the intensity of the sufferings of Christ. I believe He takes quickened people in His own time and way to the edge of gloomy, dark Gethsemane. I believe I have been there - solemn, sacred place, to perceive by faith, to get the sacred feel of it in your bosom, of that scene of matchless grace, Jesus in the sinner's place. In that gloomy garden the Father dealt altogether with the Son of His love. "Awake, O sword, against My Shepherd, and against the man that is my fellow, saith the Lord of Hosts". The time had come for Him to drink right up the bitter cup of wrath due to Zion. No wonder that He sweat as it were great drops of blood falling to the ground. I believe as Hart declares, "He bore all incarnate God could bear, with strength enough and none to spare". Solemn sight! O if God takes a poor sinner there and gives him the sweet seal that He has part and lot in that great matter, it will fill his soul with the peace that passes understanding.

But atonement was not completed there, He must die. The sentence of death was upon His people as law breakers; that sentence must of necessity fall upon Him as their Surety. The covenant demanded His blood, demanded death and so He must needs go from Gethsemane to Calvary. Dreadful things took place between these two spots. A traitor betrays Him, wicked hands He allowed to lay themselves upon Him, wretches, no worse than you or I, no, they spat in His dear face, plucked His beard, crowned His sacred brow with a cruel crown, mocked Him, ploughed deep furrows in His sacred back, and at last took Him and crucified Him. Yes! He was numbered with the transgressors, dealt with as if He were a transgressor, but blessings on His dear Name, He was suffering, bleeding, dying for transgressors. The Holy, harmless, spotless Lamb of God, loaded with His people's sin and guilt and shame, was never defiled with it. Separate from sinners, but suffering for them, the just for the unjust. But O, I feel the most solemn part of His sacred, suffering, was when the Father hid His face from Him "My God, my God, why hast Thou forsaken Me". Yes, that was the extreme part of the dread price. My dear

friends, I believe what one says,

"They pierced His hands and His feet,
His hands and His feet He resigned,
The pangs of His body were great,
But greater the pangs of His mind".

and the greatest suffering of all when He cried in His agony, "My God, my God, why hast Thou forsaken Me." O the price that was paid for redemption discovers, I believe, to poor sinners more than anything, the awfulness of sin which necessitated such a price before sinners could be justified. Some of us believe we know a little of condemnation under the holy law; but I believe some of us have seen more, felt more, of the hideous nature of sin as we have been brought to perceive what was necessary in that sacrifice to clear us from sin.

Well, that was the offering. My words have been very weak about it, very poor, but very real I hope. The one offering, God's dear Son in our nature, the dear Lamb of God laying down His blessed, spotless, holy, sacred Humanity, the ransom price for His dear people - what an effectual price it is! Its efficacy can be measured blessedly with this fact, it satisfied God, satisfied infinite justice. The Father declares "This is my beloved Son in whom I am well pleased", and on the merits of His rich atoning sacrifice the great Head of the Church did present His people unto His Father, justified freely from all things; presented them spotless, unblameable, unreprouvable before Him in His love. They are perfected for ever, no law charge stands against them, He bore it all, "bore it for a chosen race and thus became their hiding place." The writer of this Epistle rejoices in this in the grand words of the 8th chapter of the Romans, "There is therefore, now no condemnation to them which are in Christ Jesus", and as a consequence there is no separation. O what a mercy to be made to believe in the completeness of the atonement. I don't feel that a greater blasphemy could be spoken against Christ than to discredit the completeness of the atonement. Every Arminian speaks of its insufficiency. Whatever name he may label himself with, his argument is this, if he acknowledges Christ, it is only to declare 'He has done His part but I must do mine'. Blasphemy, rank blasphemy! O blessed be God if you and I through mercy are free from that, and with our hearts can sing,

"Complete atonement Thou hast made,
And to the utmost farthing paid,
All that thy people owed".

It is a good day in a quickened sinner's life when the Holy Ghost gives him a sight of the completeness of the atonement. It is a better day when that same good Spirit gives the seal of interest in it, but it is a good day to get a sight of the completeness of it. I know where He gave me that - there is a seat in a Chapel in Brighton where I believe the Holy Ghost granted me that mercy. In my ignorance under conviction, and with some indistinct notion of the Gospel, I was just in this condition, thinking that I had to do a part, imagining that I must come to some sort of fitness before Christ would have to do with me. They were painful days being emptied of all that, but the sweetest, clearest bringing away from it was when I received the knowledge of the completeness of the atonement. You will leave off promising God anything then; you will always come to Him guilty and begging, yes you will. O I used to say to Him, if He would spare me to the morrow I would do better, yet I did worse. Well I hoped in that state that better days would come, but they never did. No it is good teaching, painful teaching, profitable teaching, to be made to believe that you are altogether a loathsome lump of sin, wounds, bruises and putrifying sores from the sole of the foot to the crown of the head. Possessed of a heart deceitful above all things, and desperately wicked, a five-hundred pence debtor with nothing to pay. It is dreadfully painful, dreadfully humiliating, but O so profitable. It fits you for the Gospel; you believe, when the Spirit convinces you, in the completeness of the atonement. It brings you to this spot ever so quickly, that, "If ever my poor soul is saved," 'tis Christ, only Christ can do it. Has He brought you there? Ah not every one knows this and I don't believe there are many among us as a denomination that really feel that they are "beggars poor at mercy's door". If you are never made a beggar in experience you will never go to Heaven. God comes to such and fills them with the riches of the atonement in His own time and way.

But my time is gone, I feel the poverty of what I have said about this one Offering. If I could I would set Him forth and extol His glorious Majesty. I hope I am thankful for some little knowledge, rich knowledge of this Man, this dear God-Man, this precious Lamb of God, this one offering which perfects for ever them that are sanctified.

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