

## Hebrews 10:10-15 (Walter Thomas Turpin) 54036

Christian Truth: Volume 27, Three Blessed Things to Know: Will, Work, Testimony (10:10-15)

Heb. 10:10-15

In the ninth chapter of this epistle is set forth in the most complete argument the manner in which sins are put away by the one offering of Jesus Christ; whereas in the tenth chapter the subject is how this is applied to the conscience, so purging it that no dread of God's judging because of sins any longer remains. This is the meaning of "no more conscience of sins." So full, perfect, and sufficient is Christ's offering, that by Him all who believe are not only justified from all things, but are entitled to be within the holiest, and to know it. Could anything be more wonderful or excellent? to be inside the veil—where of old only one man, of one tribe, of one nation, on one day of the year, could enter—and that not by sufferance, but by right and title, and suited for such a place, having a conscience so purged that it is fit for the presence of God. I may just observe in passing that Hebrews shows the twofold position of a believer in the Lord Jesus Christ. As regards heaven he is, as in this chapter, within the holiest now; as regards this world his place is outside the camp, as in chapter 13. On this latter I do not now enlarge; it does not come within my present purpose.

Let us look a little at the foundation of this great salvation. First, as we have it in verse 10, "By the which will we are sanctified." God willed not, and had no pleasure in the death of a sinner, nor had He pleasure in the sacrifices offered by the law, which could never make the worshiper perfect. In these repeated sacrifices there was a remembrance of sin every year: "For it is not possible that the blood of bulls and of goats should take away sins. Wherefore, when He cometh into the world, He saith, Sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me: in burnt offerings and sacrifices for sin Thou hast had no pleasure. Then said I, Lo, I come... to do Thy will, O God." Thus we are let into the secrets that passed between the Father and the Son in the council chamber of eternity before the foundation of the world. It was the will of God, and the Son set Himself to do that will—"A body hast Thou prepared Me." Oh, how different from man's natural thoughts of God! How eclipsed even the very best thoughts about His love. He willed it, and what His heart conceived, the Son of His love undertook to accomplish.

Will you, beloved reader, say what are your thoughts about God? Whoever could have stooped so low in a love that removed out of the way all that hindered its expression, and that too at the cost of all that was dear to itself! Such then was His will which is the great source and spring of this wonderful display of grace.

Second, we have the Person and work by which it has been accomplished. The Person, the Lord Jesus, the eternal Son of the Father, He it was who took a body prepared for Him by God, and in it glorified Him, as well as established a righteous ground upon which God can be "just, and the justifier of him which believeth in Jesus." Hear His own words—"Therefore doth My Father love Me, because I lay down My life, that I might take it again." John 10:17. "I have glorified Thee on the earth: I have finished the work which Thou gavest Me to do." John 17:4. He was the One who shed His blood. The righteousness of God demanded the blood of such a victim, so perfect and so blessed. Sin could be put away by nothing less; and for the purging of the conscience there was nothing more needed. He it was who, by the eternal Spirit, offered Himself without spot to God (and only He could); and now that very same righteousness of God raises Him up from the dead, from the very death by which He glorified God, and sets Him in glory, and likewise rends the veil from the top to the bottom. Could anything be more wonderful? "This man, after He had offered one sacrifice for sins, forever sat down [that is, sat down in perpetuity] on the right hand of God.... For by one offering He hath perfected forever them that are sanctified." This one offering accomplished what the blood of bulls and of goats, shed from the beginning, could never do. This one offering needed no repetition, so there remains no more offering for sin.

Last, we have the way by which it is known and enjoyed, in those words, "Whereof the Holy Ghost also is a witness to us.... Their sins and iniquities will I remember no more." Oh, how blessed to have the knowledge and enjoyment of this. Could there be anything equal to the blessed certainty in the soul, founded on God's will, Christ's offering, and the Holy Ghost's testimony? The Holy Ghost could not have come down until Jesus was glorified; but Christ being glorified out of the very judgment by which He forever put away sin, the Holy Ghost came down. Wherever I look I see infinite power and infinite love—the love that gave Christ, and brought Him down to the grave, and the power that raised Him up and seated Him in glory.

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