

# All have sinned

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[ 0 : 00 ] to a verse in each of these portions that were there. Romans chapter 3 and 1 John chapter 1.

Romans chapter 3 and verse 23 and then John chapter 1 and part of verse 7.

For all have sinned and come short of the glory of God. Then in 1 John chapter 1 verse 7 we'll read And the blood of Jesus Christ his Son cleanseth us from all sin.

And we can say our text taking the two of it is that there isn't anyone in church that the text does not suit.

That of hope is not always the case. You know how sometimes when you attend sales you might see a coat or a suit that is a good bargain good cloth and the price is right but it's not your size so you can't take it it would be of no use to you if you did.

[ 1 : 56 ] Principal MacLeod used to remind us in his class when I was at college that in a congregation there are all sorts of conditions that we've seen.

And that a text that's a rule does not suit anyone. He would remind us that there may be people in the congregation who got married on Friday a couple who got married on a previous Friday or not there might be a family in the congregation who's there in his hand but a verse in the day.

You know of course in the nature of things the conditions are different and they would need an entirely different message to speak to their hearts.

When that happens of course it just has to happen that the text of our own does not suit. Every condition represented in the congregation although the gospel is adapted to all.

And very often even if the text doesn't seem to be just representing your case it speaks to us nevertheless sometimes.

[ 3 : 24 ] But today the text I have suits us all. All done here whoever we are suits us all.

Now it says two things about us one of them is that we have all sinned and come short of the glory of God.

And the other thing that it says to us is that the blood of Jesus Christ his son cleanses us from all sin.

Now the first part of the text is really historical. All have sins. Now whether we take this to refer to our first parents or to our own past life makes little or no difference really.

it is historical in either sense or in both senses and we must admit that we have all sinned against God.

[ 4 : 40 ] That is one thing we cannot deny if we say that we have not sinned then we make God a liar and a true solvence.

but surely there isn't anyone who would have the temerity to say that he has not sinned. But do people do say it in their hearts though they would not they say it would be.

Well that is the first thought that arises and then it says that a certain condition has set in the cause of this fact we have all come short of the glory of God.

Now there are some the text does not deal with this there are some who have sinned in greater measure than others there are some who have aggravated sins there are sins we are told in the sort of catechism and by reason of several aggravations they are more heinous in the sight of God than others but that is not what the writer is talking about here at all what he's talking about is a certain fact that whether those sins are many or few whether they have been done willingly or unwillingly we all have sinned and we must leave it just a time so there is no excuse for any one of us as far as this fact is concerned we have all sinned so this condition has set in because of sinned we have come short of the glory of God now that may mean that we have failed and are failing to answer the chief end of our creation the chief end of our creation is to glorify

God that was the chief end it's not the only end but it's the chief end now we haven't done that we have come short of the chief end of our creation we have come short of the glory of God or it may mean that we fail to bear in our outward lives we fail to bear the image of God being a destitute of righteousness we are destitute of that perfection which is a reflection of the glory of God we are ugly in the sight of God we haven't God's approbation what we have done has brought us this question we ought to reflect the glory of

[ 8 : 08 ] God we have come short of that and are coming short of it and this is the consequence of having sin of the first clause this now is a inevitable condition I mentioned that at the beginning that this suits us all whoever we are makes no difference rich or poor high or low young or old all have sin and come short of the glory of God that is a different statement that applies to everybody and I need not tell you that it carries with it the displeasure and what is more it carries with it the curse of God sin the commission of sin carries with it nothing less than the condemnation or the curse of a holy and almighty and just

God and my friends whether we like to hear it or not because we are sinners we have the curse of God resting upon us that's that's what the Bible teaches us we may not feel this but it's true and ever the least this is the teaching of the word of God now that is about all I'm going to say on that part of the text I want to lay this foundation so that every one of us will apply what follows to himself after all there is very little point in talking about a remedy if one is not conscious of a disease no point at all to every house that he knows unless there is need conscious need for a death and then just as they do point in preaching the remedy of the gospel invests a sense of need of that remedy now that is what we are coming to in the second part of the text which says the blood of Jesus Christ is done cleanser us for more sin this condition which I said is initial that all have sinned and come short of the glory of God it does not need to be perpetual of course nothing can after it nothing can after the fact that we have sinned that is true and we have come short of the glory of God but what is to be done about it is there a remedy is there a way of getting away from this curse that is hanging over us and the answer is that the blood of Jesus Christ cleanses us from all sin now my friends this is the greatest comfort I suppose that can be administered to our sin sick soul that there is our enmity to take away sin if you have ever been sick because of sin if you have ever been in ease if your conscience has troubled you badly if you are aware of the fact that there is something wrong between you and

God and you are told that there is a remedy that there is something that can put things right between you then you listen attentively to what speaks said well now this is our condition and I hope we are conscious of it that there is a remedy for us and which of us is not troubled by sin do you ever say to yourself if I had my life to live over again it would be very different to what it has been in many respects perhaps not in all respects do you ever say to yourself well I would give the world if it belonged to me if I had not done that thing I know it was wrong

I wish I knew as much then as I know now where it may be you trust to and flow by such thoughts as these but what can be done about it is there an answer to it not to the human level there never was and there never is an answer to that of the human level I could go on to tell you that a social but so is no answer to it economic success is no answer to it it's no answer to it factually or experimentally factually there's definitely no answer to it nothing is an answer to it except one thing but experimentally also there is no answer to it but one thing that I have often said

[ 15 : 06 ] I say now that when a soul is really troubled for sin and temptation and saving conviction through the spirit of the Lord Jesus Christ peace there is nothing in this world that will give him peace but one thing you can try everything but only one thing can give him peace you can give him riches you can give him houses you can give him length of days you can give him everything that is hot who desires but at the end of the door he'd say just as the wise man said in the book of Adelio all is sanity and vexation of spirit what I want I don't get I need something else now here is the answer the blood of Jesus Christ his son cleanser us from all sin the blood of

Jesus Christ means his death not his physical blood but his death his propitiatory death his atoning death the satisfaction of the dead and he died his sacrifice on the cross that is what takes away sin now that is why Jesus died Jesus came into the world we are told that he might destroy the works of the devil and that's exactly what he did by his coming into the world and he destroyed the works of the devil not just by curbing him and casting out devils when he was living on the earth but he destroyed the works of the devil when he gave himself to be the propitiation for those sins for he reconciled us to

God by his own death and gave his life to be the sacrifice for our sins now very briefly the blood of Jesus Christ his son everything is put into a nutshell by the apostle and everything has its reflection in the grasp of faith and this is I would like you to notice this very carefully see when faith grasps the provision of God it grasps it exactly according to the revelation of the scriptures this is what I mean I would like to make this standing clear to you one person is under real conviction of sin have you sent a minister to see him say that you sent the best minister that you can sign and it tells him of the way of salvation is that of itself going to help him in giving peace not in the least he needs more than that not if he needs more than that he needs exactly what

God has revealed in his word as the remedy for sin and this is what it is the blood of Jesus Christ his son now these two little words his son makes absolute nonsense of a gospel which does not which is not based on the deity of Jesus Christ and what I really am getting at is this it is of no use to the awakened conscience to be told of any remedy for a sin unless that remedy comes through the incarnate God this is what faith comes into play this is what faith exercises itself love friends you go back on your experience your experience whether in the past or whether today or last night makes no difference and I ask you what gives you peace when you think of sin and you fall down before

God and ask him to have mercy upon you what gives you peace is it not this that you are dealing with the incarnate God could anything give you peace but is less than that and I have no hesitation in saying no nothing could give you peace could the blood of Peter give you peace could the death of the apostle John give you peace could all the blood of martyrs shed from the death of Abel right down to the end give you peace no you need your saved to lay hold upon one who is the incarnate God the blood of the Son of God to lay hold on the deity of Christ now there is something else

[ 21 : 15 ] I would like to say here I am not saying friends that when I solely hold on the power of the incarnate God to cure him and to cleanse him I am not saying that he understands what the incarnation means I'm not saying that I'm not saying that he must have a clear intellectual view of all the truths contained in the incarnation he can't have that but what I am saying is this that he believes that this Christ which is revealed in the Bible is none other than the Son of God and if you believe that then you believe all that God wants you to believe God doesn't want you to understand a lot about the incarnation of Christ all he wants you to do is to believe that

Jesus is his son that's all and of course that his blood cleanses from all sin well now without going out further on this particular aspect of deity of Christ which gives virtue of hope to his death as dead he were a man only would have no virtue in more than any other man what gives virtue to his death is that he was the son of God he died the incarnate God died now remember this the children who died on the cross was not me at that it wasn't just human nature that was your sacrifice it was the God man it was a person who was

God and man at the same time now as I said already I know that intellectually you may not be able to grasp these things but I know that your faith rests upon them and clings to them and believe them are not given your conscience peace well then it saves it cleanses remorse and it cleanses from the guilt of sin takes away your accountability for sin oh my this is astonishing this is an astonishing aspect of the gospel it is really you think of yourself as a sinner before God think of the things you have done that you shouldn't have done the things that you should have done that you didn't do think of all the gifts that you have in the presence of God well the blood of

Christ cleanses you from all that gift and if the blood of Christ cleanses you from all that gift then when you die you are not accountable for your sins any more than if you had never committed one and not only when you die not even now are you accountable for your sins not even now God put into a state when I am no more accountable for my sins any more than if

I have never done them through the blood of Jesus Christ now my friends that's the teaching of the gospel and don't stagger at it don't say how can this be true don't say if you're under concern of soul I wish I could believe that that's no use all I wanted to do is to believe it you believe it and then you'll be justified from all things that are against you the blood cleanses you from all sin and then the blood cleanses you from the penalty of sin that is to say you'll not suffer for your sins except by way of just as meant in this world you'll not suffer for them in the world to come the blood of Jesus Christ takes away the guilt of sin takes away the penalty of sin and indeed

[ 26 : 26 ] I would say that it takes away the power of sin to a very large extent it doesn't take away the being of sin to say if the blood of Christ is cleansing me from all my sin or cleanse me from all myself why is that I feel more filthy than ever why is that thoughts come into my mind which are

worse and more corrupt and vile than things that used to come into my mind even in my converted days in a sin but there is the blood cleanse you from all sin now there is this also in it the fact that it is far better and gives far greater joy to the soul that the blood should cleanse you from all sin than if you could cleanse yourself. This is the crux of your joy. This is the crux, the very essence of the Christian's joy, that he has been cleansed from his sin by the blood of Jesus Christ.

That's the crux of his joy, that his righteousness consists not in anything that he has done, but in something that Jesus Christ, the eternal Son of God, incarnate, did for him. That's the crux of his joy. That's the essence of his joy. Oh, my friends, our joy would be very short-lived if it is based on anything else. But if your joy is based on this fact that your acceptance with God depends wholly and entirely and exclusively on the eternal merits of the righteousness of Jesus Christ, then your joy no man will take from you. How could they take it from you? Can't take it from you any more than they can decrease or any more than they can announce the righteousness of Jesus Christ? How much is what is made by his blood?

It never loses its virtue. And if it were in your sin, if you could cleanse your sin, you would soon get defiled again. If you could cleanse yourself, what warrant would you have that you wouldn't get defiled later on? But when the blood of Jesus Christ, his Son, cleansed me from all sin, then I know that I shall never become defiled again in the sense of which I was defiled before.

I am cleansed once and for all. And my cleansing has the same finality in it as the death of Christ has as a sacrifice for sin.

He sacrificed once and for all. And he cleanses once and for all. And don't, the sinner will never come back to stick to you.

[ 30 : 20 ] It was true. But it would never do. To finish talking about this without speaking of the completeness of a door.

It is such an exhaustive statement that I think it is only right that we should really say a little about some of the thoughts of Jesus Christ.

The blood of Jesus Christ, the Son, cleansed us from all sin. Well then, it means from all kinds of sin. It means far more than none. But it means that there are sins of all kinds.

I am sure, friends, there are sins of all kinds. I am sure, friends, there are sins in your life that you committed and nobody knows anything about them but you sin. Secret sins of all kinds of sins of all kinds of sins.

Secret sins, the Bible calls them. And perhaps there are sins in your life that you defiantly committed, presumptuous sins, the Bible calls them.

[ 31 : 35 ] Well, it is. I am sure, I am sure that there may be sins of all kinds of sins of all kinds of sins. I am sure that there may be sins in your life that have cast up the Lord upon you.

And you wish, you wish, you wish that that had never happened to you. Well then, this is the statement that the Bible makes. The blood of Jesus Christ, the Son, cleanses us from all sin. And I want to ask you, do you think that it is easier for the blood of Christ to cleanse one's sin than it is to cleanse another's? Do you? Well, my friend, if so, what a distorted view, what a perverse view, what a low view you have of the cleansing blood.

No, my friend, if you had committed the sin which was committed by the Jews that they had calvary, they put, they pierced Jesus Christ and nailed him to the cross.

They were the murderers, according to Peter, of the Son of God. There couldn't be a greater triumph, not committed. This child, this incarnate God. They got him, the Prince of Life, and they killed him.

[ 33 : 06 ] And Peter called them, and Peter called them, and Peter called them, the murderers of God. You clearly said the Prince of Life. And yet that very day, some of these people at least were saved.

After we had done that. You see, the blood of Jesus Christ is our dedication to take away the greatest of sins, as it is to take away the less, the least of sins.

However small it may be. Now, I'm saying this for the comfort, so that you will not be going about and saying, oh, I wish I hadn't done that. It's a good thing to wish you hadn't.

But what I want you to do is, don't, don't stay there. Don't stay in that low man's land. You'll never get saved there. But come, come to the cross with it. And the blood of Jesus Christ will cleanse you from it.

The same as if you had never committed any sin more than an idle thought. It cleanses us from all sin. And then, of course, it cleanses us from the sin of all ages.

[ 34 : 20 ] And this is the message that God has given for our times. The blood of Jesus Christ cleanses us from all sin. And so you come to stand in the presence of God as an innocent being.

Oh, God sees you sins. This is something that we don't need to enter into. It seems to be as a contradiction. But it's not a contradiction.

It is this, that although God sees that you are a sinner, and you come to him as a sinner, and you ask him to cleanse you from all you sin. As God looks upon you in Jesus Christ, he looks upon you as an innocent soul. A righteous soul is an innocent soul. A soul justifies. It's not under the law anymore.

The curse of God has been removed from all you sin. He is passed from death and to life. That's what the message of the word of God, of God's word, tells us regarding the blood of Jesus Christ. Now, before we close, I want you to consider the abominable nature of sin. All of sin. Oh, my dear friends. What would I give to make you believe that you are a sinner in the sight of God?

[ 35 : 54 ] To make you believe it. To make you believe it. To make you believe it. To make you really feel that you are a sinner in the sight of God. And then the second thing is, consider the love that Jesus Christ had to you when he gave himself to the death for your sake.

Would that not break your heart? Heart indeed must be heartbeats that reach all our sins and the blood of Jesus Christ cleanses us from all sin, aggravates and afflictions.

Do you know, friends, I think I would rather be a heathen without ever hearing a word of the gospel that be you, Mary or John or whatever your name is.

And that preacher is telling you that you are a sinner in the sight of God and that the blood of Christ cleanses you. And you go to eternity and you couldn't care less for any other situation for that.

I wouldn't like to be in your shoes if your heart is not touched. I know that my heart is touched. I know that I am conscious that it is. I know that it is. I am conscious that it is.

[ 37 : 16 ] There is not a day in which I do not need the cleansing efficacy of the blood of my sin. There is not a day in which I do not need the blood of my heart.

And I believe that the blood of Christ cleanses you. My friend, do you not believe it? Do you really believe it? What does the effect this sin have on you?

And then what effect has the message of God's word on you? Well then, this is the comfort of distress that God has for us all.

The comfort of this great power that I want to believe in the power of the blood of Jesus Christ.

The power that it has to cleanse you from all sins. But then, what are you doing to it?

[ 38 : 22 ] Are you despising it? Are you trampling upon it? Trampling upon the blood. This is, I am only using a scripture expression. Trampling upon the Son of God.

That is what his belief is. You take the picture. I do remember once reading a story, which I hope is not true.

But I did read it. Of a woman, with a woman who had a very foolish son. He was a drunkard. And one night as he was making his way, making ready to go out, his mother said to him as a last resort. She said, you're not going out. He said, I am. Well, she said, if you're going out, you'll have to step over my body. And she put herself on a threshold and lay down.

And he stood on her body to get outside. And he said, I am. When he came back in the morning from his cabin, he found nothing but the cold clay.

[ 39 : 38 ] He died of a broken heart. My friend, are you ready to trample upon the blood of the Son of God? The very thing that would cleanse you.

Do you want to be saved? Do you want to be a Christian? Do you want to get rid of an evil conscience? Do you want real heavenly peace? Here then is your method.

Here is the cure. This is the means. For what more can I say than that? It's for you then. Not for me any more than for you.

No, it's for us all. And that's what I believe. There are millions of people in the world far better than I am. Whose true love should I am not worthy to abuse.

Men and women I know and I am not fit to wash and eat. And I know they are nearer to God than I am. I know that. I know they love God more than I do.

[ 40 : 41 ] I know they are far more holy than I am. But I know this. That this particular text does not belong to them any more than it belongs to me.

The blood of Jesus Christ, His Son, cleanse others from all sins. I leave it with you. And may God help me to make you something.

Let us pray. Amen. O Lord we bless thee for the glorious message of the word which we have been now thinking upon.

Lord, if it has never helped us, if it has never changed us, may we do it now. If it has never given us everlasting comfort, may we do it now.

If we have never grasped the truth, may we do it now. Send, O Lord, the Holy Spirit into our hearts to illumine us and to enable us to stretch out our widowed hand to receive the blessing that is offered to us in God.

[ 41 : 53 ] Amen. We shall sing in Psalm 103, verses 8 to 12, to the tune of St. Paul.

The Lord of God is merciful and his gracious, long suffering and slow to wrath, in mercy plentifulness. Psalm 103, verses 8 to 12, the Lord of God is merciful.

Psalm 103, verses 8 to 12, the Lord of God is merciful and he is faithful.

Psalm 104, verses 9 to 12, the Lord of God is merciful and he is faithful and he is faithful and he is faithful and he is faithful.

Psalm 103, verses 9 to 12, the Lord of God is merciful and he is faithful and he is faithful and he is faithful.

[ 43 : 25 ] with our ■ ¶¶ The Holy Spirit, healing in the love of a man, and the blood of a man in the kingdom,

Hy'veaining Takums And give us our holy longing to be among those people who shall sing thy praise world without death.

In thine eternal glory. For there are a certain people whose destiny is to praise the Lamb forever and ever.

For the Lamb who is in the midst of the throne shall keep them and lead them unto living fountains of waters and God shall wipe away all tears from their eyes.

And they shall hunger no more, neither thirst any more, neither shall the sun light on them nor any heat.

[ 45 : 49 ] And we bless thee that this is the future of thy people, the ultimate future of thy Lord. We pray, O Lord, that we may not fail in our afflictions, may we have our faith that will not fail.

Give us a place in the intercession of Christ so that we shall endure even after the end. Remember tonight those who love sin, who get pleasure in doing it, and always keep before their minds that many sorrows shall be to the wicked.

However late they may be in coming, yet they will come. And when they will come, they will come in multiplicity. They will come heaps upon heaps upon them, until at last they shall pierce their souls eternally, and they shall enter into the region where there is nothing but sorrow, sorrow in turn, and sorrow is speakable.

We pray that thy blessing may rest upon thy people, O Lord. Pour upon us thy spirit, spirit of grace and of supplications.

And may every one of us feel a holy awe in thy presence. May every one of us bear our responsibility.

[ 47 : 30 ] We profess to have been saved by thy grace. Yet it is it be here that we are not moved by the state of others who are not yet saved.

It is I wonder how we can do anything but pray for the insane. How we do not exercise faith. Like the man who came to thee to heal his self, and he said, Speak the word only, and my servant shall be healed.

Help us to carry upon our souls the burden of other people, and to bring these burdens unto the Lord Jesus Christ. May our sins be forgiven us, and the joy of thy salvation be restored.

O Lord God, there is much to be forgiven. Our sins make us ashamed in thy sight. And if not for the power of thy grace, and if not for the glory of thy saving grace, we would hide ourselves forever from thine hands.

Lord God, the Savior of the Lord, the one who has a hope for the homeless, the one who has compassion for those who are touched out, the one who has forgiveness for the penalty, then we would hide ourselves in the cleft of the rock, so that thine old holy eye would never see.

[ 49 : 15 ] That we come unto thee in the name of thy Son, our Lord and Savior Jesus Christ, and pray that thou would come unto us, to give us a taste that thou art through.

Give us a taste of thy mercy, and a taste of thy goodness, and help us to rejoice in thy salvation.  
And let us at our 31st, DENNIS anlat Thank you.