

NO MORE OFFERING FOR SIN

HEBREWS 10:18 • TV115B

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By

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Hebrews 10:18

“Now where remission of these is, there is no more offering for sin.”

What would it mean to you if you could know, if you could be confident and have assurance that right here on this earth that you are completely and finally saved, what would that mean to you?

What would it mean to you if you could know that every sin that you’ve ever committed is pardoned, I mean every sin in the past, every sin in the present, and every sin in the future, completely blotted out, remembered no more, cast into the depths of the deepest sea? What would that mean to you?

What would it mean to you to know that God is reconciled unto you, that the enmity is put away, that God is at peace, that there’s no warfare between you and God anymore, instead of being an object of God’s wrath, you are now an object of God’s love, mercy, and free favor?

Just what would that mean? I mean right now; I’m not talking about something in the future, I’m talking about right now that you could be assured and confident that God loves you.

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And then, what would it mean to you to know that you've been blessed with another nature? Now, every one of us is aware of the old nature. Paul talked about that in **Romans 7**. He talked about the things he wanted to do, but didn't, and the things he didn't want to do, but did.

He called himself a "*wretched man*" and talked about the law of sin and the body of death and we are aware of that. But what if you could have a new nature, a nature inclined to holiness, a nature inclined to righteousness, a nature bound to Jesus Christ forever in thought, in heart, in ambition, in motive and attitude, a new nature?

What would it mean to you if you could know in your heart that physical death would be gain? That's right! The best thing that could happen to you would be to die, that every trial, however severe was for your good, that every trouble, that every series of troubles, all of them were for your good and for God's glory.

What would that mean to you to know that all sin is pardoned, that God is reconciled to you, like Abraham you are God's friend and that you have a new nature, a brand new nature, a divine nature, a holy nature, and that your name is written in the Book of Life and for God to take you home right now, would be gain? It would be as Dwight L. Moody said, "Your Coronation Day."

Well, I come today to boldly declare unto you from the Word of God that this priceless blessing, this four-fold priceless blessing is not only attainable but it has been obtained. It's been obtained through Jesus Christ. It's been purchased by our Lord Jesus Christ; it's been all vested in Him.

The Scripture says so and all who truly believe on Him have these mercies. That's right; in Christ not only are these blessings obtainable but all who are in Christ, right now, possess all these spiritual blessings.

First of all: What would it mean to you if you could know that all your sins, past, present, and future, were blotted out, were cleansed, were forgiven, were pardoned and exist no more?

For doesn't the Scripture say: "*The blood of Jesus Christ God's Son cleanseth us from all sins?*" Doesn't the Scripture say: "*And their sins and iniquities will I remember no more?*"

You say, "But that's our past sins." Now wait a minute! All my sins were future when Christ died. I didn't have any past sins when Christ died. When Christ died on the cross, all my sins were future.

When He talked about it in **Romans 3:25**, "*for the sins that are past,*" He's talking about Old Testament believers and their sins. Their sins were past when Christ died. He died for those sins committed before the cross.

Our sins were after the cross. When Christ died on Calvary's cross, I wasn't even born. My sins were all future and they were all cleansed by the blood.

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Secondly: Then, doesn't the Scripture say this: "*God was in Christ reconciling the world unto himself, not imputing their trespasses unto them*" (but rather charging them to His Son?)" God is reconciled in Christ crucified.

When God sent our Lord Jesus Christ into the world, He said: "*Peace on earth, and good will toward men.*" The enmity as far as God is concerned toward every one of His elect, the enmity is gone; it's put away. Christ has reconciled us unto God. There is no enmity. There is no quarrel. The quarrel is over as far as God is concerned. We have been reconciled to God.

Now then; Paul preaching to those people, said: "*Be ye reconciled.*" In other words, the enmity from heaven to earth has been removed by Christ. But the enmity in our hearts has got to be removed by the regenerating work of the Holy Spirit. It has got to be removed by the calling of the Holy Spirit. It's got to be removed by the sanctification of the Holy Spirit.

When God makes us reconciled toward Him God is reconciled by what Christ did for us; I don't have anything to do with that. Christ reconciled us to the Father. "*God was in Christ reconciling the world to himself.*"

But now, the Holy Spirit comes in time and I'm reconciled to God; as Paul said: "*Be ye reconciled to God.*" I've got to lay down my shotgun. I've got to lay down my sword. I've got to surrender. I've got to lay down my arms of rebellion against a holy God.

A lot of people haven't done that. They have still taken up arms against the living God. They can't win but they still take up arms against God. Thank God we've been reconciled. God is our friend and not our enemy.

Thirdly: To have a new nature! For the Scripture says: "*If any man be in Christ he's a new creature. Old things are passed away, behold; all things become new.*" You mean my old nature is eradicated? Well, not hardly.

You haven't experienced that have you? Well, I haven't either. But, I have a new nature. I've experienced the nature of the Holy Spirit, the nature of godliness, the nature of righteousness, and the nature of holiness.

Sure, there's a conflict between that old nature and the new nature. Sure, "*The flesh lusteth against the Spirit and the Spirit against the flesh so that you cannot do the things that you would,*" Paul said in Galatians.

But nevertheless, we have a new nature, a nature that loves God and loves righteousness and loves holiness and a nature that hates sin even in ourselves, not just in others, but in ourselves. "*If any man be in Christ he's a new creature.*"

This new creation is in Christ. Just like the cleansing blood is in Christ, just like the reconciliation is in Christ, well, this new creature is in Christ. "*And if any man be in Christ (by faith, in a saving interest) he is a new creature.*"

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He's just not a church member, he's a new creature. He's not just a convert, he's a new creature. He's not just a professing Christian or a theologian; he's a new creature. If he's not a new creature, he's not in Christ. *"If any man hath not the Spirit of God, he's none of his."*

Fourthly: To live in this life expecting death and not to dread it nor to fear it, but really, in one sense of the word, to covet it!

That's what Paul said, he said: *"I have a desire to depart and be with Christ."* He said: *"For me to live is Christ and to die is gain,"* gain, that's right; it's all gain!

We lose a sinful body and gain a glorified body. We lose a corrupt, sinful mind and gain a holy and pure mind. We lose a dying body and gain a living, eternal, nature and a glorified body like unto our Lord Jesus Christ.

This is not a dream; this is reality. This is not a theory; this is a fact according to the Word of God. This is not just a goal for the future; this is a present possession, for the disciple said: *"We have passed from death unto life. Beloved, now are we sons of God, (not going to be, hoped to be, might be) we are now the sons of God."*

Now, men have sought this priceless blessing in many ways. They have sought it in many ways and they seek it in many ways and in many places. But, I've come to tell you this, that this position and this priceless blessing are to be found nowhere but in Christ.

It's not to be found in the law, it's not to be found in religion, it's not to be found in morality, it's not to be found in religious ceremonies; this priceless blessing of forgiveness and pardon, this priceless blessing of reconciliation and a new creation, this priceless blessing of hope for eternal life, is not to be found anywhere but in Christ.

Listen to these verses:

"There's none other name under heaven given among men whereby we must be saved. Other foundation can no man lay than that which is laid, Christ the Lord." He said, *"I'm the way, the truth, and the life. No man cometh unto the father but by me:"*

He said: *"Without the shedding of blood there is no, (I repeat) no remission of sin."* He said, *"He that has the son of God hath life and he that hath not the son of God hath not life."*

Now, my friend; if acceptance with God and forgiveness of sin could be found anywhere other than in Christ, (if it could I say, it can't be but if it could) if acceptance, forgiveness, pardon, and reconciliation could be found anywhere else other than in Christ, where do you suppose it would be found?

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Well, I would say, if not in Christ, it would be found in the ceremonial law of Moses. That's right, the Old Testament ceremonial Levitical law given to Moses for God designed this ceremonial law and God designated it and God gave it to Moses.

That's right, God designed the tabernacle, the whole thing. He designed the furniture, He designed the priesthood, He designed the sin-offering, He designed the ceremonies, and He designed all the baptisms and rituals and everything.

He told Moses: "See that you do it exactly like I told you. Don't change one thing, not one ceremony and sacrifice." Everybody who tried to institute any kind of change in that Levitical Law, in that ceremonial Law, was slain before the Lord.

Like the fellow, you know that reached out and touched the Ark of the Covenant; they were transporting it from one place to another. God had sent in His Word that when they carried that Ark that it was to be carried on the shoulders of certain priests and no one was to touch it.

Well, they were carrying that Ark and the thing began to shift on their shoulders and it looked like it was going to fall and a fellow reached out and touched it, to hold it, to keep it from falling and he died, just like that.

Another fellow went into the Holy of Holies and he was stricken with leprosy and they drug him out. All of these ceremonial laws, these Levitical laws, these sacrifices were designed by God and designated by God and given by God for the people of Israel to come before Him.

Now, if anything could save other than Christ, that's what it would be but Paul is careful to point out in **Hebrews 9 and 10** and every one of you ought to get acquainted with these two chapters in God's Word, **Hebrews 9 and 10**.

There are a whole lot of people who believe that the people in the Old Testament were actually saved by these laws. There are a lot of people who believe the Old Testament is of no more affect and of no more help to us; they are dead wrong. It never was a way of salvation!

They believe the Old Testament was given; those ceremonial laws and Levitical laws as a way of salvation and when Christ came; these were no longer a way of salvation, now Christ is the way of salvation. They never were a way of salvation!

These sacrifices and these ceremonies and these atonements were pictures of Christ, symbols and shadows that were to suffice the people until He came. They were saved not by looking to these things but by looking to Christ through these things.

Let me show you that in **Hebrews 10**. Now, take your Bible and I want you to read **Hebrews 9 and Hebrews 10** after I bring this message to you today. It will help you immensely.

First of all: In **Hebrews 10:1** it says: "*The ceremonial law was a shadow of good things to come.*"

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What is a shadow? Well, back in **chapter 9** he said: *“It’s a pattern of things to come; it’s a shadow of things to come.”* It’s a picture, a figure, of things to come.

In other words, that tabernacle sitting out there in the wilderness, it wasn’t a large building. It wasn’t even an impressive building on the outside. On the outside it looked just like a common tent. It was only 45 feet long and 15 feet wide and 15 feet high.

It was divided into two compartments. There was the holy place and then the veil separating the holy place and back there, the holy of holies. And that tabernacle was covered with sheepskin and ram skin and badger skin and white linen. And the linen was the first covering and the badger skin was the last covering.

If you would stand back and look at that tabernacle from a distance you would say: “There’s just an old tent, just an old, weather-worn tent,” but when you went inside the beautiful gold and silver and the beautiful wood; it was unbelievably elaborate, unbelievably beautiful on the inside.

That’s a picture of Christ, the body of Christ our Lord. The Scripture says: *“Who hath believed our report? To whom is the arm of the Lord revealed? He shall grow up as a tender plant, as a root out of a dry ground, no form nor comeliness that we should desire him, no beauty that we should desire him. He’s despised and rejected of men.”*

They looked at Jesus Christ and said: *“We know who you are; you are a carpenter. You are the son of Mary and Joseph. We know your brothers and sisters. You are nobody.”*

On the outside Christ was just a man. He looked just like any other man, (a little worse than most men because of the persecution and sorrow and torment) but on the inside He knew no sin, the perfect, holy, immaculate, immutable, infinite Son of God. All the gold, the purity and the silver and excellence flowed through His veins and through His mind and through His heart. There was no sin about Him or in Him.

That tabernacle is Christ. Those people when they came in that tabernacle in Old Testament days, they came there to meet God. God met man at the tabernacle and man met God at the tabernacle through the priest, the intercessor, the mediator.

But that tabernacle is Christ. It’s a picture of Christ. It’s not the very image of Christ; it’s a shadow of Christ, it’s a figure, it’s a pattern, it’s a picture. That is what he is saying here in **Hebrews 10 verse 1**.

And you go on through that tabernacle; the furniture in the tabernacle is a picture of Christ’s work. Do you know anything about the furniture in the tabernacle? Each piece of furniture was a special picture of Christ.

Inside that holy place there was a candlestick with seven candles, the perfect number the number of God. That candlestick was a picture of Christ. There was no light anywhere in that

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tabernacle. It was total, absolute darkness, except for that candlestick (the seven golden candlesticks) and they were always burning, always kept burning, which is a picture of Christ the light of the world.

Right across from the tabernacle inside the Holy place was a table of showbread and that bread was kept fresh there every day, Christ the bread of life.

Just before you go through the veil into the Holy of Holies there was an altar of incense and the priest 24 hours a day, seven days a week, 365 days a year, kept that incense burning on that altar of incense.

That sweet fragrance; what is that? That's Christ's prayers ascending to the Father. *"My Father always hears me. I pray for them my Father. I pray for them which thou hast given me."* Christ said; *"Peter; I prayed for you that your faith fail not."* Christ is our Intercessor. *"He ever lives to make intercession and to pray for us."*

Then you go into the holy of holies and there is an ark of the covenant. In that ark is the broken law. On the top of that ark is the golden mercy seat overshadowed by the cherubim's.

What is that mercy seat? That's Christ covering the broken law; once a year the high priest would go into that holy of holies but not without blood. He never dared to go into the presence of God without blood.

Don't you try it either! I warn you; *"without the shedding of blood there is no remission for sin."* God's presence typically, as an emblem, as a picture, was in that Holy Place found in the tabernacle.

You can't confine God to a tabernacle 15 feet long, 15 feet wide and 15 feet high. This was symbolic. God didn't dwell in there only; God dwells everywhere. He said to David (David was going to build Him a house) and God said: *"Will you build me a house? The heavens won't contain me. How can this house contain me?"*

This tabernacle is not the presence of God; it's a symbol of the presence of God. I tell you, people get in trouble when they make means out of symbols, when they make an end out of the means.

It's the same thing as coming to the Lord's Table right now and expecting to find Christ's body in that bread and Christ's blood in that wine. It's not there. These are symbols, these are emblems and these are pictures.

This thing of resting in Christ and believing in Christ is faith, its spiritual faith. Eating the flesh and drinking the blood of the Son of God is not cannibalism; it's a spiritual eating of His body and the drinking of His blood.

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And this mercy seat overshadowed or covered that broken law. When the high priest would go in there once a year he would put that blood on that mercy seat and that blood would cover the broken law.

That's a picture of Christ's death for us. The lamb that was slain is typical of Christ our Lamb. The atonement is Christ our atonement. The high priest is Christ our priest.

These sacrifices and these ceremonies and this tabernacle; it's a picture of good things to come, it's a symbol of good things to come.

It's just like when Abel brought the lamb and shed its blood and offered it on the sacrifice back in Genesis, well, that blood didn't put away his sin. The blood of an animal cannot put away the sin of a man.

That's what it says in **verses 2, 3, and 4**; look at it; these sacrifices can never justify, they can never sanctify. If they could, "*they would have ceased to be offered.*"

In other words, when the priest brought the sacrificial lamb and the sins were pardoned, he wouldn't bring another one the next morning. He wouldn't bring another one the next night. He wouldn't bring another one the next year.

Sin's forgiven, sins forgotten, sin's pardoned, and sins remitted. We don't need any more sacrifices. But he says in **verse 4**: "*It's impossible for the blood of bulls and goats to take away sin.*" It's impossible!

Animals cannot die for men. These sacrifices were not effectual. Look at **verse 5**: When Christ came into the world, He said, "*a body hast thou prepared me,*" not a tabernacle to minister in but a body to minister in.

The Lord Jesus Christ didn't enter the holy place made with hands; He entered heaven itself. God didn't prepare a tabernacle or a temple for Him to minister in here on this earth and to perform His sacrifice. He prepared Him a real body of flesh apart from sin, "*a body hast thou prepared me.*"

And He says: "*He taketh away the first that he may establish the second.*" God took away the first tabernacle with its sacrifices, with its sin-offerings, with its covenant and established the second, the body of Christ Jesus.

He took away the priesthood which is no more and established the priesthood of Christ. He took away the animal sacrifices which are no more and established the atonement of the Lord Jesus Christ.

Christ said; "By the will of God, I have a body." In that body of Christ that is where God meets men and that's where men meet God, in the body of Christ.

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Look **Hebrews 10: verse 10**: “*By the which will we are sanctified through the offering of the body of Jesus Christ once for all.*” Through the offering of the body of Jesus Christ we are sanctified, no more sacrifices, no more sin-offerings. Do you see that, “*once for all?*” We are sanctified, set apart, made holy, declared holy, made righteous, and declared righteous in Christ Jesus.

If you will read **verses 11 through 14**; this will help you so much to understand what we have in Christ. And while we do not have religious rituals and ceremonies and ordinances and all of these things today, it’s because they have all been fulfilled; you don’t need them anymore, they’ve all been fulfilled.

Now, let’s take verses **11 through 14**, one word at a time, just briefly. It says here in **verse 11**: “*And every priest;*” there were many of them, thousands of them, why, because they were born? They became priests and they died. Somebody would take their job.

That person was born and became a priest and died (there were many of them). There were many priests; Christ is only one and He has an eternal priesthood.

He’s a priest four or five times in the Bible, it calls Him “*a priest after the order of Melchisedek,*” not after Aaron, not after the sons of Levi, a priest forever, “*having neither the beginning of days nor end of days, having neither mother nor father but an eternal priesthood.*” Jesus Christ is the eternal great high priest of God.

“*And every priest standeth daily.*” Why, because they never finished their work; they always stand. There were no chairs in the tabernacle. Among all the furniture in the tabernacle not one chair because those priests never finished their work.

There was always the morning sacrifice, the noon sacrifice, the evening sacrifice, the next day sacrifice. The priests maintained the incense, the candlesticks, the showbread, they never finished. Everything had to be renewed every day because these sacrifices were pictures.

They didn’t have any sufficiency or power in themselves to do anything for anybody. Do you see that? “*They standeth daily,* (a multitude of sacrifices, they never finished), *offering the same sacrifices,* (they never varied, the same sacrifices, certain ones for certain purposes) *which could never take away sin.*”

But, here’s the good news! This man, Jesus Christ; Christ was a man, I don’t deny that. He’s God, He’s the God-man. He’s eternal God, one with the Father. “*He’s the very image of his person. He’s the brightness of his glory.*”

He’s God in human flesh but He was a man. Jesus Christ became a man; He’s the God-man. “*The Word was made flesh and dwelt among us. He took upon himself the likeness of sinful flesh.*” He was a man!

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“It behooved him to be made like unto his brethren” to redeem His brethren to become like them, to be identified with them, to be numbered with the transgressors. *“We have a high priest which can be touched with the feeling of our infirmities, for he was tempted in all points as we are, yet without sin.”*

“This man after he had offered one sacrifice for sins for ever sat down on the right hand of God.” One sacrifice, what was that sacrifice? His body, His blood! He sat with His disciples down around the table at the Last Supper and He said: *“This is my body broken for you. This is my blood shed for you.”*

This man after He had offered one sacrifice for sin forever (that forever goes both ways); He’s the Lamb slain from the foundation of the world and He’s the Lamb enthroned, one sacrifice forever, and forever in purpose, forever in promise, He sat down.

Oh! These Old Testament priests never sat down because they never finished their work. Their sacrifices were not effectual. Their sacrifices were not sufficient. Their sacrifices were but pictures that had to always be continued.

But when Christ made His offering for sin, when Christ gave His life, when Christ shed His blood, when Christ went into the holy place, (*“not made with hands, which is a figure of the true, but into heaven itself in the presence of God”*) and put His blood on the mercy seat of glory; He sat down, because He had finished the work the Father gave Him to do.

He said on the cross: *“It is finished.”* He screamed so that it could be heard from the bottom of hell to the top of heaven, *“it’s finished, it’s finished.”* Redemption is finished. Sins are put away!

The tabernacle sacrifices are finished. The earthly priesthood is finished. All of the ceremonies are finished. All of the types are finished and He sat down. Where did he sit down? It says, *“He sat down on the right hand of God.”*

Do you know what the *“right hand of God”* is? It is a place of acceptance, it’s a place of love, it’s a place of power, and it’s a place of glory. And brother, when He sat down there everyone whom He represented sat down with Him, *“expecting until all his enemies become his footstool.”*

“For by one offering he hath perfected forever; (nothing needs to be added and nothing can surely be taken away) he hath perfected forever them that are sanctified by God the Father.”

And in **Hebrews 10: verse 17-18** says, *“And their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin.”*