

HE HATH APPEARED TO PUT AWAY SIN

HEBREWS 9:26 • TV174A

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By

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Hebrews 9:26

“For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.”

I’d like for you to open your Bible today to the **Book of Hebrews**.

I have prayed earnestly today that God would give me a good, strong, solid, and plain Gospel message, one that would sum up the way of life, the pardon of sin, and the forgiveness of transgressions, redemption as it is in Christ Jesus, that I might present to this television audience the way of life, made plain.

I believe that I have that message and I want you to listen. I want you to listen as carefully and prayerfully as you can as I speak to you on this subject: **“HE HATH APPEARED TO PUT AWAY SIN.”**

I’m reading from **Hebrews 9:26**. I will be using several verses from **Hebrews 9**. So, just open your Bible and follow along with me as I preach on this subject today, **“HE HATH APPEARED TO PUT AWAY SIN BY THE SACRIFICE OF HIMSELF.”** That is what the Scripture says.

HE HATH APPEARED TO PUT AWAY SIN

HEBREWS 9:26 • HENRY T. MAHAN

I encourage you to listen with eternity in mind. Someone said, “Everything that we do, hear, and say, ought to be done in the light of death, judgment, and eternity, for those are three engagements we will all keep. *“It is appointed unto men once to die, after that the judgment (and then eternity).”*”

My theme today, I believe, is the greatest theme of all ages, the appearance of Jesus Christ on this earth to put away sin. Moses wrote about it. Our Lord said, *“Moses wrote of me.”*

When did he write about Christ? Well, I will tell you of one time (there were several times), but one time he said this; *“God will raise up a prophet from the midst of thee from Israel, from among your brethren; unto him shall you harken.”*

All the way down through the years they would ask this question; “is that person, that prophet, is this man that prophet?”

Do you remember the woman at the well? She asked Him if He was that prophet. They asked John the Baptist if he was that prophet. So, Moses looked for the coming of Jesus Christ to stand on this earth.

Job wrote about it. He said, *“I know that my redeemer liveth and he will stand on this earth: And I shall see him myself. With these eyes I shall behold my redeemer standing on this earth.”*

Abraham saw Christ’s day. Our Lord said, *“Abraham rejoiced to see my day,”* the day of His coming, the day of His appearance. *“He saw it and was glad.”*

When Jacob gathered his sons about him to bless these 12 boys, do you know what he said to Judah; (that is the kingly tribe); that is the tribe from which Christ came, that was David’s tribe. He said to Judah; *“the scepter shall not depart from Judah until Shiloh, (the king of peace, the prince of peace), shall come.”*

Then there was Simeon, the old man who waited in the temple for the consolation of Israel. The Holy Ghost had appeared unto him and taught him that he would not see death until he had seen that prophet, until he had seen Shiloh, until he had seen the Christ, until he had seen the one whom God would send.

When Mary and Joseph brought the child Jesus into the temple to do for him according to the law; Simeon took the child up in his arms and then he said, *“Lord; now let us thy servant depart in peace according to your word, for mine eyes have seen thy salvation.”*

Moses said, *“That prophet will come.”*

Job said, *“My redeemer will stand on this earth.”*

HE HATH APPEARED TO PUT AWAY SIN

HEBREWS 9:26 • HENRY T. MAHAN

Jacob said, *“Shiloh will come and the scepter shall not depart from Judah until he comes.”*

Well, that Prophet has come. The Father said, *“This is my Son; hear ye him.”* The Redeemer has come to Israel. Shiloh has appeared. The consolation of Israel has stood on this earth and His mission in coming was to *“seek and to save that which was lost.”*

He said, *“The Son of man is come to seek and to save that which was lost,”* His task to put away sin by the sacrifice of himself. Paul wrote; *“This is a true saying and it is worthy of acceptance by every man that Jesus Christ is come into this world to save sinners of whom I am the chief.”*

His task was to reconcile us unto God. *“God hath reconciled us to himself, (in the body and in the person of) the Lord Jesus Christ.”*

When the apostle Paul writes about this visitation of God to the earth, this coming of that Prophet, this coming of the Redeemer, this coming of Shiloh, he speaks. He speaks of three appearances of Christ.

This is so important, this is so vital to your spiritual well-being, to your spiritual welfare. There are actually three appearances of Christ in the redemption of his people. The Lord Jesus Christ is said to appear three times.

I want you watch it; let's read **Hebrews 9**. You have your Bible there; (follow along with me) in **Hebrews 9:26**: It says; *“Now once, in the end of the world, (in the latter days, in the last times), hath he appeared, (hath Christ appeared), to put away sin by the sacrifice of himself.”*

Look at **Hebrews 9 verse 24**: *“Christ is entered not into the holy place made with hands, which is but a figure of the true, (a picture, a symbol of the true), but Christ is entered into heaven itself; now, to appear in the presence of God for us.”*

You have two appearances there: *“He hath appeared on this earth to put away sin by the sacrifice of himself.”* Now it says; *“Christ is entered into heaven, (not into the tabernacle, or the temple of the synagogue, but into heaven itself), now to appear in the presence of God for us.”*

Now look at **Hebrews 9 verse 28**: *“Unto them who look for him shall he appear the second time.”* Unto them that look for Him, unto them who expect Him, unto them who love Him, unto them to whom He is vital and important; *“he will appear again the second time without sin unto salvation.”*

I know this and I am wise enough to know this; that no man can do justice for this theme in one sermon. This calls for many, many, sermons. I want to do my best; this is a grand theme; it covers almost every aspect of our Lord's redemptive work.

HE HATH APPEARED TO PUT AWAY SIN

HEBREWS 9:26 • HENRY T. MAHAN

I want to do what I can with these three appearances to help you understand God's redemption of sinners. It is in Christ; it is in the person of Christ. Everything that God has for a sinner is in Christ.

It is not in the ordinances, it is not in the law, it is not in the church, and it is not in the organization. It is not in the preachers or the priest. Everything that the living God has for a sinner is in Jesus Christ and in these three appearances:

First of all: Look at **verse 26** again; it says, "*He hath appeared to put away sin by the sacrifice of himself.*"

What would you say is the greatest miracle of all ages? I am talking about from the time the universe began until the universe ends. What do you think in all of time and all of eternity, what would you say is the greatest, most astonishing, most astounding, miracle that has ever occurred, what would you say?

Somebody will say, "Well; I believe that it is creation." The Scripture says, "*God spake everything out of nothing.*" The worlds were created by the Word of God. He said; "*Let there be light*" and there was light, a sun, a moon, and the stars. He said, "*Let the dry land appear*" and the dry land appeared and was separated from the seas and the trees.

"*God made man in his own image.*" That is miraculous, astonishing, and astounding. I agree with you; I believe it too, that God created all things according to His will and for His glory. That is a great miracle!

Somebody else said, "Well; what about providence?" The Scripture says; "*In him we live and move and have our being. In him all things consist;*" He controls all things. By His providence "*he works his will in the armies of heaven and among the inhabitants of this earth.*"

Every star moves in its prescribed course and along its prescribed path by the hand of God. Every bird, "*not a bird falls to the ground without your father.*" Every hair in your head "*is numbered.*"

God is all-wise, eternal, almighty providence, over even the specks of dust in the sun's rays; I say that's an astonishing, astounding miracle.

You might say; "Well, what about the resurrection?" One of these days God is going to raise the dead. People have died thousands of years ago; there is just nothing left. They have been buried, their graves dug up, and the wind has blown all the substance and the matter has been scattered all over the desert.

HE HATH APPEARED TO PUT AWAY SIN

HEBREWS 9:26 • HENRY T. MAHAN

People have been buried at sea and the fish have eaten their bodies and they have died in the desert and the birds and the animals have eaten not only their skin and flesh, but their bones. Where are they?

They are scattered to the four winds. But, God says; He is going to bring those bodies back. *“The sea will give up the dead in it. Death and hell will give up the dead who are in them and every man shall stand before the throne of God Almighty.”*

That will be a day won't it? That will be a miracle; that will be an astounding, astonishing, miracle. I will take every bit of that but none of it is as great a miracle as this; God Almighty became a man.

If you talked about an angel becoming a caterpillar, that wouldn't be as miraculous as God becoming a man. The highest was *“made lower than the angels.”* The highest came down here *“and was made in the likeness of human flesh. He was in the world and the world was made by him and the world knew him not.”*

The eternal, invisible God became a man. He was clothed in human flesh. The Creator; (watch it now), became a creature; He who made woman was made of a woman. That is astonishing, it is astounding!

The ancient of days; *“the heaven of heavens cannot contain him. The earth is his footstool.”* You couldn't build a house big enough for Him. The universe is in Him; He is not in the universe, it is in Him.

Yet, for 33 ½ years God Almighty was limited to and clothed in human flesh. He appeared,
“He appeared to put away sin.”

I am going to ask four questions:

First of all: Who appeared? Who appeared on this earth; who is this carpenter, who is this so-called son of Joseph, who is this son of Mary? Who is this one that walks the seashore, who walks the hills of Judea?

Who is this? He is none other than God Almighty. *“In the beginning was the Word and the Word was with God and the Word was God and all things were made by him: Without him was not anything made that was made and the Word became flesh and dwelt among us,”* (with us) *and we beheld his glory, the glory as of the only begotten of the father, full of grace and truth.”*

Jesus Christ is none other than God Almighty. That's right! It says, *“Unto us a child is born, a son is given, and thou shalt call his name Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace.”*

HE HATH APPEARED TO PUT AWAY SIN

HEBREWS 9:26 • HENRY T. MAHAN

Who appeared? God clothed Himself in human flesh. You will find that all the way through the Scriptures. Paul, speaking to the elders at Ephesus, said; *“Feed the church of God which he purchased with his own blood.”*

Unto the Son the Father said; *“thy throne O God is forever.”* In **Hebrews** it says; He is greater than the angels, greater than Moses, and greater than the house for he built it.

Who appeared? He appeared. How did he appear? He appeared in human flesh. *“He was born of a woman, and made under the Law.”*

He said one day; *“I and my Father are one.”* They began to take up stones to stone Him, all of these religious people who, incidentally, were looking for a Messiah, who were looking for a Christ, who were looking for a redeemer.

They weren't looking for a poor and lowly one; they were looking for a high and mighty one. They weren't looking for one that became flesh and was clothed and made in the likeness of an ordinary person, poor and lowly. They were looking for one to sit once again on the throne of David and restore a material kingdom to the Jewish nation.

He said, *“I and my Father are one.”* They picked up stones to stone Him. He said, *“Many good works have I done among you; for which of these do you stone me?”* They said; *“For a good work we stone thee not; (we have no objections to good works) but for blasphemy; and because that thou, being a man, makest thyself God.”* They understood what He was saying; do you understand what I am saying?

I didn't say that He was a representative of God. I didn't say that He was a Son of God; He is the Son of God. I didn't say that he was a special Messiah sent from God; I said what the Scriptures say, what Christ said, what the Father said; He is God Almighty.

That's important! If He is not the God-man and if He is not the Saviour-man, God our Saviour; He couldn't save a flea. If He is not God Almighty, then He died for his own sins and He is still dying for them and His bones are in Jerusalem in a tomb and His soul is in hell because He said, *“I and the Father are one.”* No man ever laid claim to that before.

Why did He appear? He appeared *“to put away sin.”*

My friend, sin, (in case you didn't know it), is difficult to put away. Now, the old Jewish sacrifices couldn't put it away, that's right; the Jewish sacrifices couldn't do it. It says, *“It is not possible that the blood of bulls and goats should take away sin.”*

Is that strong enough? **Hebrews 10:4** says, *“it is not possible.”* You see, if sin is put away, it has got to be put away, it has to be pardoned and put away in a way which is consistent with God's holiness, consistent with God's righteousness. It has to be in accord with God's justice.

HE HATH APPEARED TO PUT AWAY SIN

HEBREWS 9:26 • HENRY T. MAHAN

In order for sin to be forgiven, God just can't put His tongue in His cheek and just say, "well; let's just forget it." No; He must punish sin; *"the soul that sinneth, it must surely die. God will in no wise clear the guilty. He will be just and the justifier."*

Sin, if it is put away, has got to be put away in such a way that the law is honored, justice is satisfied, and God's holiness is upheld. The Jewish sacrifices couldn't do that; no amount of suffering will put away sin.

Job suffered like no man; but it wouldn't put away his sins. It wouldn't put away his guilt. Death and hell will not put away sin. When the rich man was sent to hell; his sins were still on him; the Scripture says, *"In hell he lift up his eyes, being in torments."* His sins were still on him.

You see, his death didn't put sin away and his existence in hell didn't put sin away. Good works won't put sin away; *"not by works of righteousness which we have done but according to his mercy he hath saved us."*

"Christ appeared; (the Son of God appeared), to put away sin." How did He put sin away? It says here, plainly, *"by the sacrifice of himself,"* not by the teaching.

I know that a lot of people want to talk about Jesus Christ the teacher, Jesus Christ the preacher, and Jesus Christ the healer. Someone says, "I believe in miracles, I believe that God heals the sick." Well, who else would?

God holds life and death. How could you be healed without God? If you are healed God does it. If you are not healed, God permits it. He says, *"I kill and I make alive."* Nobody can die without God. If a sparrow can't fall to the ground without God how could you die without God?

So, it is not by healing, teaching, or miracles, or even examples, that He put away sin, it says; *"he put away sin by the sacrifice of himself."* Is that clear?

1 Peter 1:18 says, *"We know that we are not redeemed with corruptible things such as silver and gold from our vain conversation received by tradition from our fathers."*

How are we redeemed? We are redeemed, *"with the precious blood of Christ, as a lamb without blemish and without spot."*

My friend; there are two words that will sum up the Gospel and what I have been talking about, the appearance of Christ to put away sin:

First of all: The first word is substitution.

HE HATH APPEARED TO PUT AWAY SIN

HEBREWS 9:26 • HENRY T. MAHAN

Jesus Christ literally, actually, took my place. *“He bore my sins in his body on the tree. He who knew no sin was made sin for us. He was wounded for, (in the stead of, in the place of), our transgressions. He was bruised for our iniquities. The chastisement of our peace was laid on him. By his stripes we are healed.”*

Substitution: I deserve to die, Christ died in my stead. I deserve the wrath of God; He took it instead. I deserve to go to hell; He went there in my stead. That’s the only way that I can escape.

He satisfied the law of God as my representative. He died as my substitute, sacrifice, and sin-offering. He enabled God to be *“just and justifier”* by taking the place of all who believe. That’s substitution do you know anything about it?

Secondly: The second word is satisfaction.

Now, against whom did we sin? We sinned against God. Then, who must be satisfied? It’s not you. I hear people say, “I’m satisfied with Jesus.” My foot! Who cares whether you are satisfied with Christ or not; it is God who must be satisfied.

I haven’t sinned against you. God didn’t sin against you, you sinned against God. It is God that must be satisfied. What difference does it make whether you are satisfied with Christ? I have to know whether God is satisfied with Him or not.

He came down here as a man. *“He was tested in all points as we are.”* He was tempted, tried, suffered, was weary, and hungry. He walked under the law, died on a cross, was buried and rose again.

Now, who is satisfied with Him? To whom did He offer His sacrifice? To whom did He offer His righteousness? To whom did He offer the sin-offering? To who was He obligated to pay the debt, to God Almighty?

Well, is God satisfied? Well, His resurrection says that God is satisfied. He would still be in that grave if the father wasn’t satisfied. He would still be bound in the tomb. He would still be in bondage to the sin that He bore.

He came forth out of the tomb glorified and ascended back to the Father. The Father said, “I am satisfied. I will take your payment on behalf of everybody for whom you made it.” God is satisfied!

So, that is the way that sin is put away; *“once in the end of the world, (in the latter days), hath he appeared in the flesh to put away sin.”*

Put it where? Put it away (not layaway either); He put it away; He cast it into the depths of the sea. He cast it behind His back. *“He remembers sins and iniquities no more.”* He blotted it out; it is put away, it will never be heard from again.

HE HATH APPEARED TO PUT AWAY SIN

HEBREWS 9:26 • HENRY T. MAHAN

You won't forget it. Unfortunately, your friends won't forget it but thank God, He forgets it. He said, "*I will remember their sins no more.*" He put it away.

All right, the second appearance: Will you look **at verse 24 in Hebrews 10?** "*Christ is not entered into the holy place made with hands but into heaven itself.*" "Now, (there is the key word) *to appear in the presence of God for us.*"

You can go back to the old tabernacle that set out there in the wilderness and the high priest where they had the holy of holies, the holy place, which was separated with a veil. You know how they had the different sacrifices.

They had the Day of Atonement and the Feast Days and all the different sacrifices, a lot of sacrifices. But, one particular sacrifice, once a year on the Day of Atonement, the high priest would take the blood of a lamb, the sacrificial lamb, the lamb of atonement, and he would crawl under that veil into the holy of holies, into the most holy place, into the very presence of God.

He would put that blood on the mercy seat. The mercy seat covered the Ark of the Covenant in which was the broken law, the tables of stone, the Ten Commandments.

That solid gold mercy seat over the top of it, were the cherubims looking toward one another. The Shekinah glory of God was appearing right over the top of that mercy seat; that high priest, once a year, would take that blood of the lamb and he would pour it on that mercy seat as atonement.

That blood couldn't put away sin; it typified, pictured, and symbolized, the blood of Christ, God's Lamb that will put away sin. Every time that high priest went into that holy of holies, once every year, almighty God looked to the cross.

That is when His Lamb, the Lord Jesus Christ, would come and enter, "*not into the place made with hands.*" When Christ died, that veil was "*rent into from the top to the bottom;*" it was just torn apart.

There was no more holy of holies, no more blood offering, no more Passover, no more sacrifice, no more sin-offering, for Christ, "*by one offering he hath perfected forever, them that are sanctified.*" He went into the presence of the Father.

Now; watch as we compare those Old Testament priests, the high priests, with our Lord Jesus:

Now, there were many of them, but only one Christ, one great, high priest. These fellows were just men. He was the God-man. These fellows offered many sacrifices. "*He by one offering perfected forever, them that are sanctified.*"

HE HATH APPEARED TO PUT AWAY SIN

HEBREWS 9:26 • HENRY T. MAHAN

They offered sacrifices for their sins too, but He had no sin. They offered the blood of animals; He offered His own blood. They brought the sacrifice into a tabernacle “*made with hands.*” He took it into the very presence of the Father.

Oh, can you get hold of this; can you lay hold on this? Those Jewish people stood outside that tabernacle and waited while that human being, that high priest, that son of Levi, went in with the blood of an animal, under the veil, and put that blood on the mercy seat.

They had some satisfaction that God would look upon them in mercy, that God would look on them, their sins being atoned for, put away.

You think; God’s own Son, not a son of Levi, God’s own Son, the perfect God-man, not with the blood of an animal, but with His own blood, having died on the cross, buried and risen again, went not into the holy place made with hands, not over a common-goal mercy seat, with tables of stone, but with the Father’s own presence, He took his own blood and put it on that mercy seat for me. You talk about assurance, you talk about confidence; He appears.

Not only that; right now he appears for us. What does that mean? This, my friend, means we have one Mediator.

Mary is not a mediator for anybody. The priests on this earth, whoever they are, the bishops, cardinals, pastors, or whoever, are not mediators. They can’t atone for your sins and they can’t be your advocate and they can’t be your priest and they cannot be your pleader with God.

“There is one God and one mediator between God and men, the man Christ Jesus.” That is what the Bible says.

Paul could challenge heaven and earth and hell. He said, *“Who can condemn me, Christ died; (it is who died), yea rather, he is risen again, who is even at the right hand of God.”*

That is the hand of acceptance, the hand of love, and the hand of power, *“the right hand of God, whoever liveth (right now), to make intercession for me,”* for every believer. He appears; *“he appeared to put away sin by the sacrifice of himself.”* He appears now *“in the presence of the Father to make intercession.”*

One more appearance: **Hebrews 9:28**; do you have it? *“So, Christ was once offered to bear the sin of many and unto them that look for him shall he appear.”* He is coming back the second time, *“without sin, unto salvation.”*

Our Lord came to this earth one time in the flesh and He is going to come again in glory. He came once as a lamb and He is coming back as a Lion. He came once as the

HE HATH APPEARED TO PUT AWAY SIN

HEBREWS 9:26 • HENRY T. MAHAN

Saviour; He is coming back the Judge. He said, "I will be back." *"If I go and prepare a place for you, I will come again."*

When He ascended to the Father, the angel stood there beside where He stood and they said to those apostles, *"ye men of Galilee; this same Jesus which is taken up from you into heaven, shall come in like manner as you have seen him go."*

The Lord Jesus, Paul wrote in **Thessalonian's**; *"shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on all them that know not God and that obey not the Gospel of Jesus Christ."*

His coming is going to signal the end of this earth. *"There will be a new heaven and a new earth."* It is going to signal the resurrection of the dead. It is going to signal the final judgment. It is going to signal the beginning of eternity. I will tell you; our Lord will appear; I am looking for Christ.

John closed the **Book of Revelation** and he said; *"Even so, come Lord Jesus."* That's the way that sin is put away. That is the way that God can be *"just and justifier."* That is the way that God can pardon all iniquity; *"Christ appeared to put it away."*

He appears to intercede; He will come again!