

# NO MORE OFFERING FOR SIN

Hebrews: 10: 18: Now where remission of these is, there is no more offering for sin.

## Definition:

- Remission: forgiveness, pardon, cancellation of a debt.
- These: refers to sins and iniquities in v17.

## Practical reading of the verse:

- Now where the debt of sins and iniquities is paid there is no more offering for sin.
- Now where forgiveness of sins and iniquities is, there is nothing left to offer for forgiveness of sin.
- Now where sins and iniquities have already been pardoned there is nothing else than can be done to pardon sin.

## 2 pts. Today:

- I. God is satisfied with Christ's offering.
- II. God is satisfied ONLY with Christ's sacrifice.

## I. God is satisfied with Christ's offering.

- A. First question, who made this offering?--Lord Jesus Christ
  1. What's in a name?
    - a. The Lord,
      1. Lord—covenant God.
    - b. Jesus—
      1. Jesus—man—flesh and blood
    - c. The Christ—
      1. Messiah—Saviour
  2. This offering was made by God himself.
    - a. Scripture gives us proof that Jesus is the Mighty God in:

1. Heb. 1: 3: [Christ is] the brightness of [God's] glory, and the express image of his person,
  2. Heb. 1: 8: But unto the Son [God] saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.
  3. Read Isaiah 44: 6, 8; 48: 12, 13, 17
    - a. Turn and compare w/ Rev. 1: 17-18
    - b. God/Christ is the beginning and the end.
  4. Turn to Rev. 22: 3, 4: God/Lamb are one.
    - a. Both the Lamb and God referred to as "his" and "him".
  5. Acts 20: 28: feed the church of God, which he hath purchased with his own blood.
    - a. It was God's blood that was shed
    - b. It was God who made this offering for sin—Immanuel-The Mighty God.
3. This offering was the man—Jesus.
- a. Back at text--Heb. 10: 12: But this man, after he had offered...
  - b. I Corinthians 15: 47: The first man is of the earth, earthy: the second man is the Lord from heaven.
  - c. Phillipians 2: 6-8: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:
  - d. This offering made by God and man, therefore we say he is the "Godman".
- B.** Next question—why did he make this offering?
1. SIN—this offering made because of sin.
    - a. Adam disobeyed God, sin entered in.
      1. God is too holy to commune with sin.
      2. Therefore Adam's sin resulted in mankind's death and separation from God.
    - b. Sin is what we are by nature.
      1. Turn to Isaiah 59: 1-16 look over at Isaiah 64:6-7:
    - c. God hates the workers of iniquity.

1. Psalm 5:5-6: The foolish shall not stand in thy sight: thou hatest all workers of iniquity. Thou shalt destroy them that speak leasing: the LORD will abhor the bloody and deceitful man.
2. Spurgeon: The children of Israel who did not believe God, who fell in wilderness, are referred to only as "corpses." Not those who God wanted to save but couldn't. Not by name. Only "corpses." God hates workers of iniquity—not only the iniquity but also the "workers" of iniquity.
  - d. So this offering was made because of what we are—sin.
2. GRACE—this offering was made because of God's grace—this offering is the manifestation of God's grace.
  - a. Mankind deserved eternal separation from God. (What we just went over.)
  - b. But God chose to save a people for himself according to the goodness of his free choice—in other words, by his grace.
    1. Those whom God chose to save are Israel, spiritual Israel, and this is his declaration to you: Deut. 7: 7: The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: But because the LORD loved you, and because he would keep the oath (oath he made in eternity, the covenant of grace between God the Father and God the Son our Surety, then in time) which he had sworn unto your fathers, (covenant he made with Abraham that in Christ the nations would be blessed) hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt. (because God determined to keep his oath from all eternity, he promised Christ through Abraham and sent him and redeemed his people out of

the sin of bondage and from the Pharoah-Devil/god of this world.)

2. As Peter said in Acts 15:11: Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? (then he said) But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.
3. Like the Lord God told Moses, Exodus 33:19: And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy.
  - c. This offering was made by grace.
3. WISDOM—Lastly, this offering was made because of God's wisdom.
  - a. This offering manifests the awesome wisdom of God in satisfying his justice and yet being a merciful and gracious God, the justifier of all who believe.
    1. God chose to save a people who were dead in trespasses and sin.
      - a. Ephesians 2:1,3: And you hath he quickened, who were dead in trespasses and sins: ...and were by nature the children of wrath, even as others.
    2. But the Holy God requires they be holy as he.
    3. They must be punished for offending God's law.
      - a. Eziekiel 18:20: The soul that sinneth, it shall die.
      - b. Every sin must receive a just recompense of reward.
    4. We must have always obeyed him.
      - a. Word, thought, and deed.
      - b. Past, present and future.
      - c. A sinner must be as holy as God himself or he must die.
      - d. God will be Just...but he will also be the Justifier.

5. That is why this offering was God in human flesh.
  - a. Rom. 3 24: Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.—explain.
  - b. God was in Christ reconciling the world unto himself.
6. And because those who committed trespass were flesh and blood the offering must also be flesh and blood—man sinned, man must pay.
  - a. Hebrews 2: 14: Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; 16 For verily he took not on him the nature of angels; but he took on him the seed of Abraham.
  - b. I Corinthians 15:21: For since by man came death, by man came also the resurrection of the dead.
7. As the substitute for sinners, He had to be perfect to be fit for the offering—HE WAS.
8. He had to bear the penalty owed—HE DID.
  - a. Hebrews 7: 26-27: For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's:

b. Romans 8:3: For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

i. (Big Mama's Song:) Justice called and mercy answered.

c. God in Christ, God in human flesh, the Godman—made one offering for sins forever for those he graciously chose to redeem (out of Egypt, out of the world, out of affliction, out of sin) out of every tribe, nation, kindred, tongue and people under heaven.

i. To all of us who are by nature Gentile dogs the Lord has said, I was found of them that sought me not; I was made manifest unto them that asked not after me.

ii. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

iii. We are saved to the praise of the glory of his grace wherein he hath made us accepted in the beloved, (in Christ)

4. This offering was made because of sin, because of grace, and because of wisdom.

**C.** What did this offering accomplish?

1. Complete and perfect eternal satisfaction for all represented in it.

a. (answer is in Hebrews)

1. Hebrews 1: 3 when he had by himself purged our sins,

2. 2: 10: he brought many sons unto glory,

3. 2:14-15: through death he...destroy[ed] him that had the power of death, that is, the devil; And deliver[ed] them who through fear of death were all their lifetime subject to bondage.
  4. 2: 17: that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.
  5. 7:19: 19 For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.
  6. 9: 12: by his own blood he entered in once into the holy place, having obtained eternal redemption for us.
  7. 9: 26: now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.
  8. 10: 10: we are sanctified through the offering of the body of Jesus Christ once for all.
  9. 10:14:\_by one offering he hath perfected for ever them that are sanctified. (the work Christ accomplished in the past tense)
- b. This offering purged past sins, present sins, and future sins of a people who had no desire for God. By one offering the Lord Jesus Christ made them forever perfect.
  - c. His shed blood:
    1. Remitted their sin.
    2. Justified them.
    3. Pardoned.
    4. Made atonement for.
    5. Reconciled them.
    6. Abolished death.
    7. Brought life and immortality to them.
  - d. Proof is he is seated at right hand of God.
    1. Not in a tomb.
    2. At the right hand of God.
    3. Not standing and working.

4. Seated—the work is done.
2. Also, this offering made his people accepted by God, they are promised an eternal inheritance, never to be separated from God again.
  - a. 2 Peter 3: 9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. (In other words, all those whom Christ perfected by his one offering will be brought to repentance and only after they are all in the fold will God destroy everything that he has not established.)
  - b. Illustration: The Lord God would not destroy Sodom and Gomorhha till Lot was brought out.
  - c. Romans 8: 35: Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.
3. Third thing this offering accomplished comes with the experience of grace. When God quickens you and writes his law on your heart, this offering magnifies to you the greatness of his grace. When the believer hears him say that by his one offering your sins and iniquities he will remember no more then the believer glorifies God who saved him.
  - a. The believer says with the rest of the sheep:
    1. Like Lot said when he was delivered out of Sodom Genesis 19:19: Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast showed unto me in saving my life;

2. Like Mephibosheth who was made to eat at the king's table all his days, though in himself he was lame on his feet: he bowed himself, and said, What is thy servant, that thou shouldst look upon such a dead dog as I am?
3. Like the blind man Christ gave sight when he stood before the self-righteous, religious Pharisees, Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes.
- b. The true believer is at one with God, they are in full agreement. For both are satisfied with Christ's offering and no other offering will do.
4. So now we see the third part of his name fulfilled—
  - a. At beginning we looked at his name.
    1. We had to look at all this to get to greater meaning of the third portion of his name
  - b. He is the Christ—The Messiah—The Saviour.
    1. He's the LORD JESUS CHRIST.
    2. The Godman our Saviour.

## II. God is satisfied ONLY with Christ's offering.

### A. All periods of time always pointed to this one offering:

1. Before the Mosaic law
  - a. Garden—God slew animal, made covering, and covered Adam and Eve—the gospel of salvation.
  - b. Gen. 3:15 Christ is the seed of woman.
  - c. Abel's offering pointed to Christ.
  - d. The ark pointed to Christ.
  - e. God promised Christ to Abraham.
    1. 430 years before law (Galatians 3: 17)
  - f. Israel's deliverance—pointed to Christ.
    1. They were freely given a land for which they did not labor because the lamb died in their place—free grace in the Passover Lamb.
2. After the Mosaic law before Christ's incarnation.
  - a. Law given to give the knowledge of sin and to point men to Christ, the prophets witnessed of Christ.
    1. Rom. 3:21 speaking of the law and of Christ says: 19 Now we know that what things soever the law saith, it saith to them who

are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets:

2. Gal. 3: 24: law was schoolmaster to bring us unto Christ
  3. High Priest, the Sacrifices, all point to Christ.
    - a. Read Hebrews and you'll find it is so.
  4. Every prophet spoke of Christ.
    - a. Scripture says, Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.
3. After Christ's death—our time.
- a. Time of Hebrew writer writing to us.
    1. Subject of Hebrews: Christ is the way, fulfillment of the law, end of law for righteousness, only offering for sin and nothing else. It is full of the importance of trusting him alone for salvation.
  - b. Witnessed by apostles
    1. John
      - a. Behold the Lamb of God, which taketh away the sin of the world.
    2. Paul
      - a. I do not frustrate the grace of God for if righteousness come by the law then Christ is dead in vain.
      - b. Paul message: the gospel of the grace of God.
    3. Peter
      - a. Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God.

- b. Peter told the self-righteous: This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

**B.** Hear me friends--Nothing that sinful man can offer will satisfy God.

1. Not your seeking God
2. Not Faith—
  - a. "I gave my heart"—
    1. You gave him your deceitful heart?
    2. He doesn't want your desperately wicked heart!
    3. God is the one who gives the new heart
  - b. "I found Jesus"
    1. Jesus wasn't lost, you were.
    2. He goes after the lost sheep.
3. Not your repentance
4. Not your baptism
5. Not holy living after conversion
  - a. We don't get more holy as we go.
  - b. He hath perfected forever.
6. Colosians 2: 8-17 does away with anything that we might bring as our offering other than Christ:
  - a. And ye are complete in him, which is the head of all principality and power: (you who trust Christ alone are complete in him. The rest of this passage tells us how and by whom we are complete.)
  - b. In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: (Christ put away the filth of our flesh, the accursed thing-sin-that was among us—he cut away himself.)
  - c. Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. (Water-baptism is only a picture of what took place on your behalf when Christ died and was

resurrected for your justification by the operation of God. You died and you were raised justified in Christ by the operation of God.)

- d. And you, being dead in your sins and the uncircumcision of your flesh, (this was still our state before conversion though Christ had justified us at Calvary)
- e. hath he quickened together with him, having forgiven you all trespasses; (conversion of a sinner is the work of God—he gives us life in Christ. With God's gift of faith the righteousness of Christ is imputed to us. Your sins and iniquities he remembers no more).
- f. Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; (we don't gradually become holy, Christ made us holy by his life and death and resurrection as our substitute. There is therefore now no condemnation to you who believe Christ. There are no more ordinances of the law against us for the believer fulfilled them perfectly when Christ fulfilled them.).
- g. And having spoiled principalities and powers, he made a show of them openly, triumphing over them in it. (No one could lay anything to his charge and no one can lay anything to your charge—if Christ died for you. The powers and principalities you overcome are to the credit of our gracious God who strengthens and preserves you in Christ—who spoiled all powers.)
- h. Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: Which are a shadow of things to come; but the body is of Christ. (You are 100% free from the law, from sin, from death and hell by the person and work of Christ. Let no man try to lay a yoke of works on you. On the other hand, let no man judge you, if out of a heart of love because Christ is your only righteousness, your chief desire is to serve Christ. If Christ has made you free, you are free indeed!)

**III.** Conclusion: To all who think they have a better offering—to all who have heard of Christ, the only offering for sin, and yet go on in rebellion against God—read carefully:

- A. Heb. 10: 26-31.—if you willfully reject this one offering for sin, there is no more offering for sin.
- B. But you who are satisfied with Christ's offering even as God is satisfied—read Hebrews 10: 16-22—God is satisfied toward you, there is no more offering for sin.