

THE PUTTING AWAY OF SIN

HEBREWS 9:26 • TV067A

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By

HENRY T. MAHAN

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Zebulon Baptist Church

6088 Zebulon Highway

Pikeville, KY 41501

PH: 606-631-9053

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 want you to turn in your Bible to the book of **Hebrews chapter 9:26**. The apostle Paul writing makes this statement in the latter part of **verse 26**: *“But now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself.”*

Now my friend, the Gospel of our Lord Jesus Christ is good news. When the angels first announced the birth of the Saviour to the shepherds that morning that Christ our Lord was born they said; *“We bring you good tidings of great joy, (glad tidings, and good news). Unto you is born this day in the City of David a Saviour who is Christ the Lord.”*

The Gospel is good news to sinners. It is good news to me that my God is willing to forgive my sins. He says, *“Though your sins be as scarlet I’ll make them as white as snow.”*

When the angel announced the birth of Christ to Joseph He said, *“Thou shall call His name Jesus for He shall save His people from their sins.”*

And David exclaiming declared, *“O God when I consider the heavens, the work of thy hands; what is man that thou art mindful of him?”* What good news, what glad tidings of great joy that God will show mercy to sinners like you and me. That’s good news.

THE PUTTING AWAY OF SIN

HEBREWS 9:26 • HENRY T. MAHAN

And then the Gospel is good news in that it requires nothing from me but faith. God does not require that I produce a righteousness but that I receive one. God does not require that I save myself but that I commit the work into His hands.

God does not require that I make myself fit for heaven but that I commit that work of fitness for heaven into the hands of the Saviour. And all I do is believe; *“He that believeth on the Son of God hath everlasting life. He that believeth not the Son shall never see life.”*

The Philippian jailer asked Paul, *“What must I do to be saved?”* And Paul replied, *“Believe on the Lord Jesus Christ and thou shalt be saved.”* The Gospel’s good news in that it requires only that I believe.

Our God said in **Isaiah 45:22**: *“Look unto me and be ye saved. I’m God; look unto me all the ends of the earth, (Jew or Gentile, rich or poor, black or white, just look to me and be ye saved) for I am God.”* God requires nothing of you and me but faith.

And then the Gospel is good news in that God is willing to save the greatest sinner. The apostle Paul said: *“This is a faithful saying; (it’s a certain saying, it’s a sure saying) it’s worthy of acceptance by all men that Jesus Christ came into the world to save sinners of whom I am the chief.”*

And our God says in **Romans 5:6** *“that Christ died for the ungodly. God commended His love toward us in that while we were yet sinners Christ died for us. And He is able to save to the uttermost them that come to God by Him.”*

Our God is merciful to sinners. What good news. What glad tidings. That’s what the word Gospel means, good news, glad tidings. And its good news in that God is willing. He doesn’t have to show me mercy.

God must be just but God doesn’t have to deal with me in mercy; He can deal with me in justice. But He is willing to save my soul. He is willing to forgive my sins. And He requires nothing from me but faith, just believe, just receive Christ, *“He that receiveth the Son of God, (he that believeth on the Son of God) He that cometh to the Son of God hath eternal life.”*

And our God is willing to save to keep sinners, the greatest of sinners to the uttermost, to them that come to God by Him. He’s willing to put away sin.

But my friend, when you talk about putting away sins, you are faced with the momentous task. When you approach this subject of putting away sin, your sin, my sin, and all the sins of all believers of all generations, you’re faced with a momentous task, well a tremendous task.

How can sin be put away? That’s an important subject. That is a great subject. That’s the most important subject: How can sin be put away? Well, let’s begin by saying this; all of the Jewish sacrifices will not put away sin.

THE PUTTING AWAY OF SIN

HEBREWS 9:26 • HENRY T. MAHAN

How many thousands of rams, and thousands of bullocks, and thousands of goats, were sacrificed on Jewish altars? Rivers of blood, rivers of blood have flowed down through the centuries; rivers of blood sacrificed on the altar, rivers of blood flowing down through the centuries.

But none of these sacrifices can effectually put away sin. Listen to **Hebrews 10:4**: *“It is not possible that the blood of bulls and goats should take away sin.”* It is not possible!

These sacrifices were types. They were not effectual. They could not put away sin. Paul said; *“If these sacrifices were effectual to the putting away of sin and making perfect those who offered them, then they would cease to have been offered:*

“But they were offered continually (year after year, year after year) because they could never make those who sacrificed them perfect.” There was a remembrance of sin every year in every new sacrifice.

So, these sacrifices cannot put away sin and all the religious ceremonies, all the religious Holy Days, and Feast Days, and laws, and rituals cannot put away sin. The Pharisees went about performing all of these rituals and ceremonies and Christ said to them; *“You make clean the outside of the cup but within, (in the heart), you’re full of extortion and excess. And it’s not the things that goeth into the mouth that defiles a man. It’s that which cometh forth from his heart.”*

And I cannot put anything into my body and cleanse it either. It’s got to be cleansed within by the blood of Christ, by the Holy Spirit, by an operation of grace. It is not external wine or bread or any external deeds that can put away sin.

And then, no form of suffering, no form of penance in this world can put away sin. No man ever suffered like Job and yet Job said, *“At the end of all this suffering,” I abhor myself. I repent in sackcloth and ashes. I know that my redeemer liveth.”*

No man ever suffered like Job and yet Job looked to the Redeemer, not to himself, nor to his suffering, nor to his penance, but he looked to Christ. *“I know that my redeemer liveth. And on this earth he shall stand. And though worms destroy this body; (that’s the result of sin) yet in my flesh I shall see the Lord.”*

No amount of holy living can put away sin. Paul tells us; *“You who would be saved by the law or you who would live by the law; you’re a debtor to keep the whole law, every jot and tittle. And to offend in one point is to be guilty of the whole law.”*

We cannot by holy living put away sin. Death will not put away sin. Judgment will not put away sin. Eternity will not put away sin for the book of **Revelation** declares, when all things are over, *“He’s that filthy; let him be filthy still. He that’s unrighteous; let him be unrighteous still.”*

THE PUTTING AWAY OF SIN

HEBREWS 9:26 • HENRY T. MAHAN

So, the putting away of sin; the Jewish sacrifices will not do it, the law will not do it, the ceremonies, the rituals and the ordinances, suffering will not do it, holy living will not do it, death, judgment, hell, eternity, will not put away sin. Well who shall roll away the stone?

How can sin be put away? As Job declared; *“How can man be just with God? How can he be clean that’s born of a woman? Behold; the stars are not clean in God’s sight. The moon it shineth not. How much more abominable and filthy is man that drinketh iniquity like the water.”*

Well our text tells us how sin can be put away. And if you’re really interested, if you feel your sin, if you are convinced of your sin, if you’re aware of your sin, if you weep over your sin, if you really want your sins to be pardoned and forgiven and put away, I can give you the answer.

“How can sin be put away?” There are three appearances of Christ. Now will you follow with me in **Hebrews Chapter 9?**

First of all: Verse 26; it says: *“Once in the end of the world (or in the last days) hath He appeared to put away sin.”*

Now that ought to get your attention. That ought to get my attention. He hath appeared for the purpose of putting away sin. He shall come down to this earth to put away sin, to erase and to blot out our sin, how; *“By the sacrifice of Himself.”*

Now remember who it is, who it is that puts away sin. *“This is my beloved Son.”* That’s who He is. *“God was in Christ reconciling the world unto Himself. God sent forth His Son made of a woman, made under the law, to redeem that were born under the law.”*

Who is it that puts away sin? Who has come to put away sin? Who is this one sent on this special mission, on this mission of grace? It is our Lord Jesus Christ. It is the beloved Son of the heavenly Father.

“God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish but have everlasting life.” Christ would not have come into this world if sin could be put away some other way.

Wouldn’t it be foolish for God to send His Son into this world to endure the sorrows and to endure the suffering and to endure the temptations and trials?

Wouldn’t it have been foolish for God to send His Son into the world to be humiliated and embarrassed and put to the worst kind of shame and to suffer the agonizing death of Calvary’s cruel cross if sin could be put away some other way?

Sin cannot be put away any other way and that’s why Christ came. *“There is none other name under heaven given among men whereby we must be saved.”* Christ said, *“I am the way and the truth and the life. No man cometh to the Father but by me.”*

THE PUTTING AWAY OF SIN

HEBREWS 9:26 • HENRY T. MAHAN

He plainly declares: *“Other foundation can no man lay than that which is laid, Christ the Lord.”* Remember who it is, the efficacy of His sacrifice is not in the blood, it’s not in the amount of blood, it’s not in the length of suffering; it’s in whose blood was shed. It is the blood of God, the blood of the Son of God, God in human flesh.

Christ came. All right; how did He come? It says, *“Once in the end of the world hath He appeared.”* He hath appeared in this world. How did He appear? Well, the Scripture says, *“Made of a woman.”*

He was born like we’re born except He had no earthly father. He was conceived of the Holy Spirit. He is the Son of God. He’s the Son of man, born of woman. He’s the Son of God conceived by the Holy Spirit.

He’s the Son of man in that He was made in the likeness of our sinful flesh. He’s the Son of God in that He thought it not robbery to be equal with God. He is the Son of man in that He was numbered with the transgressors.

He is the Son of God: *“In the beginning the Word was with God and the Word was God and all things were made by Him and without Him was not anything made that was made.”*

In **John 17** He prayed: *“Father; glorify thou me with the glory which I had with thee before the world was.”*

He’s the Son of God eternally. He’s the Son of man born in Bethlehem. Who came? Christ came? How did He come, *“In the likeness of sinful flesh, numbered with the transgressors, born of our bone, and flesh of our flesh?”*

And we were represented by a man in the Garden of Eden called Adam. We were represented on this earth in the person of God’s Son called Jesus Christ. *“And as in the first Adam we died; in the second Adam we are made alive.”*

By the disobedience of the first Adam we were made sinners. By the righteousness and obedience of the second Adam we were made holy and righteous. How did He come, in the flesh, God in human flesh?

“Behold the Lord Himself shall give you a sign. A virgin shall conceive and bring forth a Son and thou shalt call the name of that Son Immanuel, (which is God with us). Unto us a child is born, unto us a Son is given. And the government shall be upon His shoulders and His name shall be called Wonderful, Counsellor, the mighty God, the Prince of Peace.”

Who came? Christ came. How did He come, in human flesh? What did He do to put away our sin? It says: *“He put away our sins by the sacrifice of Himself.”* Once in the last days He, the Son of God, appears on this earth in human flesh, to put away sin by the sacrifice of Himself.

THE PUTTING AWAY OF SIN

HEBREWS 9:26 • HENRY T. MAHAN

Nothing else could do it but Christ. No one else could do it but Christ. And the only way Christ could put away sin is by the sacrifice of Himself. He didn't put away sin by His birth. He must be born of the virgin. He must be born as we are. He must grow up from childhood to manhood. He's our representative.

But neither the infant nor the infant's mother could put away sins. He didn't put away sin by His example. He lived a perfect life. He offended not in word or deed. *"He knew no sin."* No one could convince Him of sin.

"He was tempted in all points as we are, yet without sin." But the perfect Christ who set the perfect example, who never offended man or God truthfully, could never put away sin, only by perfect obedience. He gave us a perfect righteousness by that obedience but that's not how sin was put away.

And then He could not put away sin by His teaching. *"No man spake like this man; He spake as one with authority."* And the reason He spake as one with authority was because He had all authority.

He said, *"All authority is given unto me in heaven and in earth."* And His words were true. He said, *"I speak the things I do know and the things I have seen. The words that I say are not mine but the words of the heavenly Father."* But you can't put away sin by words.

You see, sin requires death. *"Without the shedding of blood there's no forgiveness."* The Bible declares that over and over again. *"The blood maketh atonement for the soul. The soul that sinneth; it shall die. Sin when it's finished bringeth forth death."*

So, Christ, if He's going to put away sin cannot do it by a birth (by incarnation). He cannot do it by an example, an exemplary life or a holy life. He cannot do it by healing or teaching. The only way He can do it was to take that cross of shame, that cross of humiliation, and go to Calvary and there be nailed to that cross and die under the wrath and judgment of the heavenly Father.

"He was wounded for our transgressions. He was bruised for our iniquities. The chastisement of our peace was laid on Him and by His stripes we are healed." Peter said, *"We're not redeemed with corruptible things such as silver and gold from our vain conversation received by tradition from our fathers."*

But how are we redeemed? *"We are redeemed with the precious blood of Christ."* Can words be plainer? *"We're redeemed with the precious blood of Christ as a lamb slain."*

How are we redeemed? How is sin put away? Not by the waters of baptism, not by keeping the law, not by church membership, not by burning candles, not by good deeds. Sin is put away, *"by the sacrifice of Himself."*

"There's a fountain filled with blood

THE PUTTING AWAY OF SIN

HEBREWS 9:26 • HENRY T. MAHAN

**Drawn from Emanuel's veins
And sinners plunged beneath that flood
Lose all their guilty stains.**

**The dying thief rejoiced to see
That fountain in his day
There may I though vile as he
Wash all my sins away."**

Now watch this in **verse 26**: "Once in the end of the world hath He appeared." Don't leave that verse until you look hard at that word, "*once*." "*Once in the end of the world, once hath He appeared. He put away sin once by the sacrifice of Himself.*"

Christ does not have to die over and over and over again because His sacrifice is effectual, because His sacrifice is sufficient, because His sacrifice, because of who He is, the infinite Son of God, is meaningful; it puts away sin one time. "*He hath by one offering perfected forever them that are sanctified.*"

All right; I mentioned three verses. Now go back to **verse 24**; how is sin put away? "*Once hath He appeared to put away sin by the sacrifice of Himself.*" Now look at **verse 24**; it says, "*He appears now in the presence of God for us.*" Right now!

This is what He did; "*He appeared to put away sin.*" Now He is appearing, right now; we have a High Priest; we have a Mediator. We have one right now who is interceding for us who pleads not our works but His wounds, who pleads not our methods and our merit, but He pleads His righteousness and His merit.

When the apostle Paul set forth that great challenge in **Romans 8:34**; he said, "*Who is he that condemneth?*" He challenged heaven, earth, and hell, "*to lay anything to the charge of God's elect,*" to condemn one of God's elect, one of the believers.

He said, "*Who is he that condemneth?*" And in that verse He gives us four marvelous pillars of His hope. And these cannot be improved upon. Do you have a hope? What is it? Here's Paul's hope.

He said: "*Who is he that condemneth, Christ died?*" The debt is paid. The efficacy is in the person, the infinite God, Christ Jesus, died. And if He died I don't have to. If He paid the debt I don't owe it. If He satisfied the justice of God it's satisfied. Christ died, not just a man, not just a messenger, but Christ the Son of God.

All right; watch what follows next, "*Yea rather, (not only did He die) but rather He is risen again.*" His resurrection is proof of the acceptance of His sacrifice. I'll tell you this, when that Old Testament priest went into the Holy of Holies, if God the Father had not accepted the offering, the atonement, which He put on the mercy seat, he'd never come out, he'd never walked out.

THE PUTTING AWAY OF SIN

HEBREWS 9:26 • HENRY T. MAHAN

And if Jesus Christ who went to Golgotha's Hill and Calvary's Mountain and died for our sins and paid our debt, if God the Father had not been pleased with the sacrifice and accepted the offering; Christ would have never risen.

He arose for our justification. He's risen again. Wait a minute! Paul's not through. He challenges every force. He says; *"Who can condemn me? Christ died for me. Christ is risen, who is even at the right hand of God."*

Do you know what the right hand means? Why it's the position of power. It's the position of honor. It's the position of acceptance. It's the position of love.

And Christ, who was my representative, who took my place on this earth before the law and before the justice of God and before the Father Himself who was identified with me and numbered with the transgressors, who died under my guilt; *"He bore my sins in His own body on the tree,"* who was buried in my tomb, is risen by the power of God and is exalted above every name and is seated at the right hand of God.

But that's not all; there's a fourth pillar. He said, *"He also maketh intercession for us,"* for us, that's right, the ones for whom He died, the ones for whom He arose, the ones who are in Him seated at the right hand of the Father.

He's calling their name. He's calling their names. He's praying for them. He's pleading for them. He didn't die and leave redemption in the hands of a man or an angel; He has redemption in His hand. And He appears before the heavenly throne, the throne of God almighty, carrying our names, just like the high priest of old carried the names of the 12 tribes of Israel.

He's our Mediator. He's at the right hand of God and He's our Mediator. And a Mediator; now listen: And you know who a mediator is:

First of all: A mediator must be acceptable to both sides, the Father and the sinner.

Secondly: A mediator loves to have both parties at heart. He's got to have the interest of both parties. He's got to have God's justice and righteousness and holiness at heart and yet, He must also have His people at heart, and He does, He does.

Thirdly: A mediator must have a suitable solution and He does. He died. He gave Himself. *"He put away sin by the sacrifice of Himself."* His obedience; *"Seeing we have such a great high priest; let us come boldly before the throne of grace that we may find mercy to help in time of need."*

And now three; I said there were three appearances: *"He appeared to put away sin."* He appears to pray for every believer. And it says in **verse 28**; look at it; *"He will appear; to them that look for Him, shall He appear the second time without sin unto salvation."*

THE PUTTING AWAY OF SIN

HEBREWS 9:26 • HENRY T. MAHAN

He's going to appear. Yes our Lord will return; He's coming back. He appeared on this earth in human flesh as our representative, as our substitute, as our Redeemer, and *"He appears right now at the right hand of the Father, the man Christ Jesus."*

He prays for us. But He's coming back to this earth; He said so. He said to His disciples: *"If I go away I will come again and receive you unto myself that where I am you may be also."*

The angels; they said He was coming back. When the disciples stood there on the hillside and watched the Lord ascend up to heaven, the angels appeared to them and said; *"Ye men of Galilee, why do you stand gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come in like manner as you see him go. This same Jesus is coming back just like you saw Him go."*

Now there are two comings of Christ that have very much in common:

First of all: They were both personal comings. He came Himself the first time and He's coming Himself the second time. They were both according to promise. God the Father promised the Messiah would come. He came. God the Father promised He'd come back. He will.

Both of them were unexpected by the majority of people. Not many folks were looking for Him when He came the first time. Not many folks are looking for Him now.

But listen, both of these comings are blessed to those who look for it. It says, *"He will appear to them that look for Him."* Blessed are the eyes that saw him and will see Him. Blessed are the ears that heard Him and will hear Him. Blessed are the hearts that loved Him and still love Him. And blessed are the knees that bowed and will always bow and proclaim His Lordship.

But there are some ways in which these two appearances are different. He came the first time in poverty and He will return in glory. He came the first time to a cross. He's coming back a ruling King.

He came the first time to die. He's coming back to judge. He came the first time to bear our sins and it says, He's coming back without them. *"To them that look for Him shall He appear without sin."*

Where are they? *"They're separated from us as far as the east is from the west, to be remembered no more, no more!"*