

# THE WORK OF CHRIST

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HEBREWS 10:7-10 • TV219B

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By

**HENRY T. MAHAN**

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Zebulon Baptist Church  
6088 Zebulon Highway  
Pikeville, KY 41501

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## **Hebrews 10:7-10**

*“Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldst not, neither hadst pleasure therein; which are offered by the law; Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all.”*

Last week’s message was on, **“The Person of Christ;”** this week’s message is on the **“Work of Christ.”**

I am going to picture the work of Christ in the tabernacle of old. There is hardly a person out there listening to me that hasn’t heard of the tabernacle in the wilderness. Yet, few people understand anything about the tabernacle.

Let me tell you this; the Old Testament is the New Testament concealed. The Old Testament, Genesis through Malachi, is the New Testament in promise, in prophecy, in picture and in type.

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Everything in the New Testament is pictured in the Old Testament. Everything is prophesied, promised and typified in the Old Testament. There are symbols back there for everything in the New Testament.

The New Testament is the Gospel in person; it is the Old Testament revealed. You can't understand the types, pictures, and promises of the Old Testament without the New Testament. The New Testament is simply the revelation of what God has promised and what God has prophesied.

I am going back to the Old Testament and pick up the tabernacle and teach you the work of Jesus Christ (the redemptive work of Christ), which is His chief glory.

I am turning to the New Testament to do it. I am turning to **Hebrews the 10<sup>th</sup> Chapter**. You ought to read the **9<sup>th</sup> Chapter and the 10<sup>th</sup> Chapter of Hebrews**.

It says in the **9<sup>th</sup> Chapter** that there was a tabernacle. There was the holy place and there was the Holy of Holies. There was a candlestick, the showbread, the incense, the altar, the mercy seat, and all of those things. These were pictures and these were types.

The **10<sup>th</sup> Chapter** tells you of whom they were pictures of, and of whom they are types. In the **10<sup>th</sup> Chapter of Hebrews** the writer declares that the Levitical law or the Mosaic law were laws which God gave Moses in the mountain.

When Moses went to the mountain, he just didn't come back with the Ten Commandments on tablets of stone, God also gave him all the instructions concerning worship, the building of the tabernacle, the sacrifices, the priesthood, and the Holy Days.

Moses also came back with the Feast of the Tabernacles, and the Feast of the First Fruits. All of these Levitical laws were given to Moses in the mountain. He brought them back and instituted that worship.

Look at **verse 4 of Hebrews 10**; the Scripture says, *"It is not possible that the blood of bulls and goats should take away sin."* In **verse 1** He said; *"these ceremonies and sacrifices could not make the comers thereunto perfect. The blood of bulls and goats; (calves and heifers), cannot take away sin."*

As long as that tabernacle or temple stood and these sacrifices were offered, they were not sacraments; they did not have any saving effect or benefit. These sacrifices simply served as pictures and types of Christ our Great High Priest and our sin-offering and our atonement.

Look at **verse 5 of Hebrews 10**; *"so when Christ came into the world, he said; sacrifice and offering for sin thou wouldest not, but a body hast thou prepared me."*

In other words, in the body, Christ is our tabernacle. That old tabernacle back in the wilderness served its day as a picture and as a type. It was where God met men. That is where the Shechinah

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glory of God was displayed and revealed. That is where God met men and that is where men met God.

Now, Christ being the fulfillment of that tabernacle and of that temple; the Scripture says, "*Christ tabernacled among us.*" He is our tabernacle and He is our temple. Do you see that? "*A body hast thou prepared Me.*"

Now; look at **verse 8**, "*Above, when he said, sacrifice and offering and burnt offerings and offerings for sin, thou wouldest not, neither had any pleasure which are offered by the law.*" These sacrifices and sin-offerings never pleased God.

When Christ stood there in the River Jordan, the Father said; "*this is my Son in whom I am well pleased.*" God is pleased with who He is. God is pleased with what He did. God is pleased with His obedience, His righteousness, and His sacrifice, only in Christ.

In the flesh no other man can please God. Christ pleased Him. These sacrifices, the writer said, "*never pleased God,*" never. Christ then said; "*Lo I come to do Thy will O God.*"

Christ is our sacrifice. Christ is our tabernacle and Christ is our sacrifice. Christ is our temple and Christ is our sin-offering.

So, **verse 9** says; "*He taketh away the first and establishes the second.*" He takes away the first tabernacle and He establishes Christ. He takes away the first sin-offering, the atonements, the sacrifices and the burnt offerings and establishes Christ "*who by one offering has perfected forever, them that are sanctified.*"

All of these types, ceremonies, Holy Days, and sacrifices are put away. Why are they put away? They served their day; they served their purpose, and not only that, they have been fulfilled.

So, they are no longer needed; they are fulfilled by Christ. Therefore, they are put away and Christ is "*all and in all.*" Let me draw you a picture. Let's take our imagination and see if I can help you.

I see the camp of Israel. I don't know exactly how the camp was laid out. That is not terribly important in this message. Here is the camp of Israel and right in the middle of the camp there is a tabernacle.

That tabernacle stood on a lot which was 150 feet long and 75 feet wide. Around that lot was a white, linen, fence, which was 7 ½ feet high. All of this means something. Every post, every socket, the white linen fence, speaks of the holiness of God.

The people were outside that fence. They were not allowed in that courtyard. Only the priest, only the designated priests were allowed in that courtyard. The people stayed on the outside.

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That white linen fence shows the holiness and the righteousness of God. There was no admittance. The men were kept on the outside because they were not able to come into the holy presence of God. The cloud of God's presence stood over it.

There was one gate in that whole fence around that courtyard. The gate was called the "Eastern Gate." That one gate was toward the rising of the sun.

I know that the priest, of whom there were many, served about the courtyard. They served in the holy place. There was the morning sacrifice, the noon sacrifice, the evening sacrifice, along with all the sacrifices were on one day a year, on the Day of Atonement.

The high priest would approach that Eastern Gate with a lamb. He would come inside and the first thing that he would meet; (now listen to me and see if you can draw in your mind and picture this), the white, linen fence, circling that courtyard.

In the middle of that courtyard was the tabernacle. There was one gate with all the people on the outside because "*all have sinned and come short of the glory of God.*" God is picturing something here, now.

That great high priest was one man designated. He did not volunteer for this job. They were selected, ordained, and anointed of God. That one high priest would come and the first thing that he would encounter as he walked through that Eastern Gate was an altar.

That altar was 7 ½ feet long and 7 ½ feet wide and 4 ½ feet high. He would slay that lamb. It wasn't a pretty sight. It was a gruesome sight. Blood would be shed. That victim, the lamb, would be slain and he would catch the blood in a basin.

He would take the body of that lamb and lay it on that altar and roast it with fire. It would burn there, the body of the lamb, and he would take that blood and then he would walk across the courtyard.

The next thing that he would come to before he entered the tabernacle was a laver. That laver contained clear and clean water. The priest would wash his hands and wash his feet before he entered into the tabernacle with the blood on the Day of Atonement.

Now stay with me: This tabernacle, which stood there, was only 45 feet long and only 15 feet wide. Some of you have houses longer than 45 feet long and much wider than 15 feet.

You might take a trailer, a large trailer, or a mobile home, that is 15 feet wide and 45 feet long; that was the tabernacle.

He would go inside that tabernacle; now listen to me, as he got inside the tabernacle and looked up, the first covering on the tabernacle was white linen, pure, beautiful, white, linen, on the inside.

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Above that was goat's hair, cloth which was made of goat's hair. Above that was ram's skin dyed red. Above that was badger's skin. A badger's skin was just a drab, gray, rough finish, old weather-beaten, weather-resistant, badger skin, which came all the way to the ground.

That was the tabernacle. On the outside it was so ordinary. It looked just like any other old tent sitting out there in the wilderness except being incased by that white linen fence.

There stood that tabernacle with the gray, drab, weather-beaten, badger's skin. On the outside it appeared just like any other tent, but, on the inside, oh the whiteness of it, the glory of it, and the beauty of it.

When that high priest came in there on the Day of Atonement with the blood, over on one side, the only light in the whole tabernacle was 7-pronged-candlesticks.

You have seen pictures of that candlestick, especially among Israel. There was one in the middle and three on each side, a 7-pronged-candlestick. It sat and gave light to that tabernacle. You could see it flickering on the wall. It burned day in and day out, 365 days a year.

Over on this side was the bread, the showbread. There were 12 loaves of bread which was one loaf for every tribe of Israel on the right.

As he walked on, 30 feet across this first sanctuary, it was 30 feet long and 15 feet wide. As the priest walked across the sanctuary, there was an incense altar. On that altar incense was kept burning 24 hours a day, 7 days a week, 365 days a year, decades, centuries, and millenniums; it never went out. That incense would burn and the smoke would go up in front of the second veil.

The tabernacle of old had two sanctuaries. There was a sanctuary called the "holy place," and then you will run into the veil. Do you remember when Christ died that "*the veil was rent into?*" That was the veil the scriptures talk about.

There was no opening in the veil. It was a solid veil from top to bottom, wall to wall. The veil was about five inches thick. No one was allowed within that veil in the holy place ever "*except the high priest once a year and not without blood*" on this Day of Atonement.

So, he would go under the veil and would take with him a sensor of incense that was burning. That blood of that lamb which was slain out on the altar and its body roasted; he would bring that blood under the veil.

He would see a piece of furniture in that Holy of Holies, in that awesome place. The glory of God was there. It was called the "*Ark of the Covenant.*" It was just a chest which I think was 2 ½ feet long by 2 ½ feet high. I forget how deep it was.

Inside that chest were the tables of stone on which the Ten Commandments were written, which had been broken. There was Aaron's rod that budded and there was a cup of manna, the bread which God gave the people of Israel to eat in the wilderness. That was the Ark and it was closed.

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Many a man had died looking at that Ark, touching that Ark, and lifting the lid of that Ark. It was closed and on top of the Ark was the mercy seat, beaten gold, the gold mercy seat. Above the mercy seat were the cherubim and right in the middle, the Shechinah glory of God.

That high priest would bring that blood on the Day of Atonement and he would put the blood on the mercy seat covering the broken Law. That was repeated every year for decades, millenniums, and centuries. It was repeated over and over.

What does all that mean? What is God saying in that?

Here is what God is saying; Christ said; *“A body Thou hast prepared me.”* In all of these sacrifices, ceremonies, and sin-offerings, God never had any pleasure only as they were types and only as they were offered in faith, only as they pictured Christ.

The fulfillment of it is Christ; *“a body thou hast prepared me.”* He is our tabernacle. Let me show you.

I have said, when you stood on that hill and looked at that tabernacle in the camp of Israel, it looked like any other tent. Except for the cloud over it you would not recognize it from any other tent.

When Jesus Christ walked on this earth, the Scripture says; *“there is no beauty that we should desire Him. He had no form nor comeliness; he was despised and rejected of men.”* They called Him *“a carpenter.”* They said; *“He can’t be God; He is just a carpenter.”*

*“He came from Nazareth. We know his mother and father. We know his brothers and sisters. He is just a man.”* On the outside He looked just like any other man, just like that tabernacle.

I will tell you this; inside of Him was the glory of God. That badger skin represents His humanity. The ram skin which was dyed red, was of course, represents His blood. The goat-haired-cloth represents Christ our scapegoat. The white linen, on the inside, represents His holiness, His perfect holiness.

He is where God meets men and where men meet God. We come to God in Christ. He said; *“I am the way, the truth, and the life.”*

The glory of God is revealed in Christ and the character of God is revealed in Christ. The redemption of God is in Christ. Everything is there. If you go to meet God you have to come to Christ. *“No man cometh to the Father but by me.”*

I will tell you this: let’s go outside and come back in the Eastern Gate. What do we come to first? We came to an altar where a lamb was slain, where its blood was shed and where its body was roasted.

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You ought to preach the sermon now; can you preach the sermon? That is the cross, Christ the Lamb of God, the spotless Lamb of God, without sin. He is the innocent Lamb of God and was slain upon the cross of Calvary. He shed His blood and His body was roasted in the heat of God's wrath and judgment for our sin. He died for us.

You ought to preach the sermon now; can you preach the sermon? That is the cross, Christ the Lamb of God, the spotless Lamb of God, without sin. He is the innocent Lamb of God and was slain upon the cross of Calvary. He shed His blood and His body was roasted in the heat of God's wrath and judgment for our sin. He died for us.

Then, you come to the laver of clear, clean, water; that is our sanctification. Christ washed the disciple's feet. There, the priest would wash his feet and his hands before he went into the tabernacle. Christ is our sanctification. He cleanses by water and blood.

What did the writer of the **Rock of Ages** say? He said:

**“Let the water and the blood  
From the wounded side which flowed  
Be of sin the double cure  
Save from wrath and make me pure.”**

Then, you go inside that tabernacle and you see the light, the candlestick. Christ said; *“I am the light of the world.”* He is our Light. There is no light outside of Christ but darkness.

There is darkness of ignorance, darkness of tradition, the darkness of false peace and the darkness of death. Outside of Christ there is no light. He is our Light.

Over there, that bread; what is that table of showbread? That is Christ; He is the bread. He said; *“I am the bread of life. I am the bread from heaven. Moses gave you not that bread but I am that bread of life. He that eateth of me will never hunger.”*

Then, we go there and come to that altar of incense. There, continually, all the time, that altar of incense, that sweet fragrance, goes up in front of the veil. The incense is the prayers of Christ. They are always ascending to the Father on behalf of His people. *“I pray for you; He ever liveth to make intercession.”* That is the prayers of Christ.

Let me tell you this; that is where the typology almost has to stop because Christ is our Great High Priest. Do you know that high priest whose name was Aaron, was of the sons of Levi? Whoever went in under the veil and into this Holy of Holies on earth with the blood of an animal on the Day of Atonement had to be from the tribe of Levi.

Our Great High Priest, the Lord Jesus Christ; the sons of Levi were not a very good type of Him. They were men and He is the God-man. There were many of them and He was one. They lived and died and He lives forever.

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They sacrificed the blood of animals; He brought His own blood. They went into an *“earthly place made with hands”* and the Scripture says; *“He went into heaven itself with His own blood, now to appear in the presence of God, to obtain eternal redemption for us.”*

Their sacrifices couldn't put away sin. His put it away, effectually and eternally. He went into the Holy of Holies. Our Lord Jesus Christ gave His precious blood to put away our sin.

Do you know what happened when our Lord died on that cross? It says, *“The veil in the temple was torn into from top to bottom.”* There was no more earthly priesthood, no more earthly sacrifices, no more earthly masses, no more earthly sacraments.

There were no more earthly holy days. There was no more earthly doings including processions, uniforms, and all of these things. *“He taketh away the first; and establishes the second.”*

That is right and I am telling you the truth; Christ is our sin-offering and Christ is our Saviour. Listen to **Hebrews 9:11**; *“Christ being come, a High Priest of good things to come, by a greater and more perfect tabernacle not made with hands, that is to say; not of this building, neither by the blood of goats and calves but by His own blood he entered in once into heaven itself and obtained eternal redemption for us.”*

And having done that, He ended all types, temples, sacrifices, and ceremonies, by fulfilling them. When that veil was rent in two, God is saying this; that way is over; we do not enter into the Holy of Holies (into the presence of God) with animal blood, but by the blood of Christ. The Scripture says, *“Let us therefore come boldly into the presence of God.”*

My friend; *“He taketh away the first and establishes the second.”* Why? *“In Him dwelleth all the fullness of the godhead bodily and we are complete in Him.”* Nothing is added to Christ. Anything added only takes away. It is Christ plus nothing.

This principle is applied throughout the whole Scripture. There was a first covenant given to Adam; *“this do and live.”* It lay in ashes when Adam fell.

There is a New Covenant, the Covenant of Grace, in Christ Jesus.

There was the first man, Adam; he fell and brought death. There is a second Adam who did not fail and who did not fall but who brought life.

There is the first paradise. Our parents were thrown out of paradise. The gate closed. There is a new paradise in which our Lord said to the thief; *“today, shalt thou be with me in paradise. He taketh away the first and establishes the second.”*

There was the first son of Abraham who was Ishmael. He was sent away. There was the second son who was Isaac; *“in Isaac shall thy seed be called.”*

The first priesthood was Aaron and the second priest is Christ.

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The first king was Saul who was selected by the people. The second king was David, *“anointed by God.”*

There was the first earth and the first heaven. Our Lord said; *“heaven and earth shall pass away; behold; I make all things new.”* There will be a new heaven and a new earth.

Let me tell you this; you won't find a more important Scripture in the Bible than this; *“He taketh away the first and establisheth the second.”*

God takes nothing of our natural selves, nothing of our natural doings, nothing of our natural makings, and nothing of our natural form or ceremonies. God does not add one thing to our salvation; it is all in Christ.

Let me show you this in closing:

This principle is applied in redemption; *“He taketh away the first and establishes the second.”* For example:

My first birth; I was born the first time. I was born of human parents. Christ said, *“You must be born again,”* born of God.

I was born the first time of flesh; I have to be born of the Spirit. I was born the first time in sin; that's right; David said, *“In sin my mother conceived me. I was shapen in iniquity.”* I have to be born the second time in holiness. *“He that is born of God sinneth not.”*

That holy nature that is born of God does not sin. That flesh born of men can't do right, can't do anything good.

I was born the first time of corruptible semen, the seed. I am born the second time of *“incorruptible seed,”* the Word of God.

I was born the first time to die; *“it is appointed unto men once to die.”* I was born the second time never to die again. *“He that is born of God will never die.”*

So; you see, *“He taketh away the first.”* I'm talking about this flesh, everything about it. My birth is gone in order to establish the new life.

All right; what about my righteousness? Every one of us thinks that we have a little. God says, *“It is filthy rags,”* only fit to be burned. *“He taketh it away”* and establishes the righteousness of Christ.

What about my first family, the family of flesh, the family of which blood flows through my veins? Well; He takes away that first family and establishes a new family, a spiritual family, a family of God.

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Our Lord Jesus Christ was preaching one time to a whole crowd of people. Someone came to Him and said, *“Your mother and your brothers and sisters are outside.”* He said, *“Who is my mother? Who are my brethren; who are my sisters? These who do the will of God; this is my family.”*

That’s right; He takes away the first family and establishes the second family.

What about my first peace? All of us are born in natural religion; we lay hold of it and lay hold of the traditions handed down by our fathers. All of this has to go, in order that we might enter Christ’s peace. Christ’s peace is that peace which is *“that peace that passeth understanding.”* It is that peace which is revealed to the heart.

It is not in the mechanics of religion, the traditions of religion or in something that was handed down. I have seen Him and heard Him and laid hold of Him by faith. *“It is a peace that passeth all understanding.”*

Last of all: There is our body; He said that is going to be *“buried in corruption and raised in incorruption.”* God is going to do away with it.

As you look at my body before you, it is going to rot, decay, and *“go back to the dust from whence it came, and the spirit to God who gave it.”* I am going to have a new body.

Christ said; *“I make all things new.”* It starts back there with the tabernacle, services, sanctuaries, and all of these things. He takes them away, *“He takes away the first and establishes the second,”* which is Christ.

That is the principle throughout the Word and that is the principle which is true in the redemption of any sinner; *“He takes away the first and establishes the second!”*

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