

# Hebrews 10:18

Authorized King James Version (KJV)

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

## Analysis

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**Now where remission of these is, there is no more offering for sin.** This verse draws the inevitable logical conclusion from the new covenant promise. The Greek word for "remission" (aphesis, ἄφεσις) means release, pardon, complete forgiveness. It conveys the idea of cancellation of debt, liberation from bondage. Once true, complete remission has been obtained, the entire sacrificial system becomes obsolete. No further offering is needed, wanted, or valid.

The phrase "no more offering" (ouketi prosphora, οὐκέτι προσφορὰ) definitively declares the end of the sacrificial system. Ouketi means "no longer," "not any more"—what once was necessary is now finished. Any attempt to offer sacrifices for sin after Christ's once-for-all offering either denies that Christ's sacrifice achieved complete remission or claims that sins remain unforgiven despite Christ's work. Both positions are incompatible with the gospel.

This verse has profound implications for Christian worship and theology. It means that Christ's sacrifice on the cross was not just the best of many offerings, nor the first installment requiring supplementation, but the complete and final payment for sin. No priest, no church, no religious ritual can add to or improve upon what Christ accomplished. The efficacy of His death depends on God's promise, not on human works or religious participation.

This truth undergirds the Protestant understanding of the Lord's Supper as memorial rather than re-sacrifice. If Christ's offering is complete and final, the

mass as "unbloody sacrifice" contradicts Scripture. It also means that penance, indulgences, purgatory, and any system requiring ongoing payment for sin fundamentally denies the sufficiency of Christ's atonement. Where remission exists, no more offering is needed because none is possible—the work is finished (John 19:30).

## Historical Context

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This verse would have struck at the heart of first-century Judaism. The entire temple system, priesthood, and daily sacrifices were predicated on ongoing offerings for sin. To declare "no more offering for sin" was to announce the obsolescence of the central institution of Jewish religious life. This helps explain why Jewish Christians faced such intense pressure and persecution from their unconverted countrymen.

The fall of Jerusalem and destruction of the temple in 70 AD validated this theology in a dramatic way. After the temple's destruction, Jews could no longer offer sacrifices even if they wanted to. From a Christian perspective, this providential timing demonstrated that God Himself had ended the old covenant system, making return to it impossible. The author's prophetic warning proved accurate: those who rejected Christ's sufficient sacrifice lost even the insufficient old covenant system.

During the Reformation, this verse became a key text in debates over the mass. Roman Catholic theology taught that the mass is a true sacrifice, offering Christ anew to the Father for the remission of sins. The Reformers pointed to this verse as proof that such teaching denies the finality of Christ's cross-work. The Council of Trent anathematized anyone who denied that the mass is a true propitiatory sacrifice. Protestant confessions responded by affirming that Christ's once-for-all sacrifice is complete and that any claim to re-sacrifice Him constitutes blasphemy against His finished work.

## Related Passages

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**John 15:13** — Greatest form of love

## 1 Corinthians 13:4 — Characteristics of love

### Study Questions

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1. What religious practices or personal disciplines might subtly communicate that Christ's sacrifice needs supplementation?
2. How does the finality of Christ's offering affect your understanding of forgiveness, both receiving it and extending it to others?
3. In what ways does recognizing the complete sufficiency of Christ's sacrifice free you from religious performance and works-righteousness?

### Interlinear Text

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ὅπου	δὲ	ἄφεσις	τούτων	οὐκέτι	προσφορὰ	περὶ
where	Now	remission	of these	is there is no	offering	for
G3699	G1161	G859	G5130	G3765	G4376	G4012

ἁμαρτίας

sin
G266

### Additional Cross-References

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**Hebrews 10:2** (Sin): For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.