

THE BETTER SACRIFICE I

1. In **Hebrews 10**, Paul continues his discussion about the ineffectiveness of the ceremonial law in bringing about the perfection of the worshipper;
2. Review: the difference between the moral Law and the ceremonial law?
 - a. The **moral law**--pointed out the sin problem
 - b. The **ceremonial law**—with its provisions for sacrifices and priests was designed to address the sin problem that the moral law pointed out
3. This discussion about the inadequacy of the ceremonial law to address the sin problem started back in **Hebrews 7**:

HEBREWS 7--THE LEVITICAL PRIESTHOOD INEFFECTIVE

4. In **Hebrews 7**, the ceremonial law was ineffective because it appointed men to a priesthood which could not make anyone perfect (**Heb 7:11**)
 - a. Why were the human priests were ineffective? They themselves were compassed with infirmities (**Heb 7:28; Heb 5:1-2**)
 - b. **Heb 7:19**—the best the Levitical priesthood could do was to bring in a better hope--the hope of a better priesthood
 - c. Christ's better priesthood was brought to replace the human priests, not through the ceremonial law, but through something better—an oath of God!
 - i. The appointment of Christ to the priesthood through the direct oath of God supersedes the ceremonial law of the priesthood which came through Moses
 - ii. *"Thou art priest forever after the order of Melchisedek"*
5. Why is the priesthood of Christ better?
 - a. **Heb 7:23**--Jesus abides forever and is able to continuously makes intercession; the human priests died and needed to be replaced
 - b. **Heb 7:26-28**---Jesus was holy, harmless, undefiled, perfected forevermore

HEBREWS 8--THE OLD COVENANT INEFFECTIVE

6. In **Hebrews 8**, the inadequacy of the ceremonial law is again pointed out in that it was based on a covenant that had inherent or built-in faults (**Heb 8:7-12**);
 - a. What was the fault of the old covenant?

"They could not hope for the favor of God through a covenant which they had broken. . ." PP 371

- b. **Exo 23:20-23; Heb 8:9**—it started out with no provisions for forgiveness; the people, who were defective, could not expect mercy if and when they break this covenant! It was not a sinner-friendly covenant!
- c. **Lev 4:27-28; Lev 6:1-7**—and even after forgiveness was added due to Moses' successful work of intercession, it was only for sins of ignorance and a few specific willful sins; it had very limited benefits to offer

7. Why is the new covenant of which Christ is Mediator, better than the old?
 - a. Remember that under the new covenant, the people bound to it are still sinful and defective; however,
 - b. The new covenant is better of which Christ Himself is Mediator, no longer Moses
 - c. because the sins that could not be pardoned under the old covenant, are pardoned in the new (**Acts 13:39**)
 - d. It is based on better promises! God's promises are better than man's promises! (**Heb 8:6**)

HEBREWS 9--THE TYPICAL SERVICE INEFFECTIVE

8. In **Hebrews 9**, the ceremonial law was ineffective because it had services in the sanctuary which could not make those who offered the sacrifices perfect as pertaining to the conscience (**Heb 9:9**)
 - a. At best the offering of gifts and sacrifices in the sanctuary were only carnal ordinances imposed until the reality shows up (**Heb 9:10**)
9. Why is the service done in the heavenly sanctuary better?
 - a. First of all, it is done in the sanctuary in heaven which is the greater and more perfect tabernacle (**Heb 9:11**)
 - b. Not the blood of bulls and goats are ministered, but the precious blood of Jesus is offered, purging the conscience (the mind or the heart) of dead works (**Heb 9:14**)

HEBREWS 10—THE SACRIFICIAL SYSTEM INEFFECTIVE

Verses 1-4 Offering of Sacrifices Did Not Remove Memory of Sin

10. Finally, in **Hebrews 10**, the ceremonial law was inadequate because the offering of sacrifices could not take away sin and make the worshippers perfect; otherwise
 - a. the offering would have ceased and
 - b. the worshippers once purged would have no more conscience or consciousness of sins (**Heb 10:1-3**)
11. This is why a better sacrifice had to be brought in
12. What the repetitious offering of animal sacrifices could not accomplish, Christ, as the better Sacrifice, does, by offering Himself **ONCE**:
 - i. **Heb 10:10**—we are **sanctified** through the offering of the body of Christ
 - ii. **Heb 10:14**—by one offering, He had **perfected** forever them that are sanctified
13. Moreover, because sins are in reality remitted by the one-time offering of the body of Christ, four benefits are obtained:
 - a. There is no more need to keep offering animal sacrifices in the temple (**Heb 10:18**)
 - b. We **can have boldness** to enter into the holiest through the flesh and blood of Jesus (**Heb 10:19-20**)
 - c. We **can draw near** to God in full assurance of faith on account of our High Priest who offers His own blood and not the blood of animals (**Heb 10:21-22**)
 - d. We **can hold fast** not only because God is faithful to His promises, but also because it is through the powerful ministration of Jesus as High Priest that the promise of God will be fulfilled (**Heb 10:23**)