

Jesus Christ is priest after the order of Melchisekek. He is greater than the sons of Levi, who offered sacrifices according to the Law of Moses. These sacrifices did not originate with Moses, just as the Ten Commandments did not originate with Moses. The sacrifices of the blood of animals goes back to the Garden of Eden and were given as signs and seals of the promise of redemption in the seed of the woman of Gen. 3:15. Abel offered the blood of a lamb, Noah offered such a sacrifice; Abraham, Isaac, and Jacob did also. As we read in chapter nine, that without the shedding of blood there is no remission. When the people of Israel were cleansed to serve God and their tabernacle was cleansed for the service of God, it was after this manner: [I review this from chapter 9 of Hebrews, verses 18-28]

Hebrews 9:19 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people,
20 Saying, This is the blood of the testament which God hath enjoined unto you.

The blood of bulls and goats was sprinkled with water, scarlet wool, and hyssop on an earthly people, on the book of the testament written by Moses, and on the earthly tabernacle and all the vessels of the tabernacle. This sanctified all this for the earthly service of God.

But chapter 9 also tells us that the earthly things indicated a heavenly aspect to all this, for the author writes: "11 But Christ being come an 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; 12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption *for us*. 13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: 14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? 15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance." (Heb 9:11-15)

Also: "23 *It was* therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. 24 For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us: 25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; 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. 27 And as it is appointed unto men once to die, but after this the judgment: 28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." (Heb 9:23-28)

In review, note these things:

1. The New Testament provides redemption for the sins under the Old Testament for those who are called. Only the elect in any period of the world are saved, they only are the church, they only receive eternal inheritance, set with Jesus Christ over the works of God’s hands, as we saw.
2. Jesus Christ’s sacrifice of Himself was to turn away the wrath of God, for they were offered in terms of the heavenly realities, the attributes of God’s truth, justice, holiness, and wrath. But because Jesus Christ is the Son of God, his sacrifice of himself had an eternal character so that He did not need to offer Himself over and over, but once in the end of the world—there is that phrase again—we are living in the last times, and He has put sin away forever.
3. The offerings of bulls and goats could only reach to earthly things and earthly temples, but the offering of the Son of God was greater than those offered by Adam, Abel, Noah, Abraham, Isaac, and Jacob, and Moses. And that brings us to Hebrews 10:1-9: “1 For the law having a shadow of good things to come, *and* not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. 2 For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. 3 But in those *sacrifices there is* a remembrance again *made* of sins every year. 4 For *it is* not possible that the blood of bulls and of goats should take away sins. 5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: 6 In burnt offerings and *sacrifices* for sin thou hast had no pleasure. 7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. 8 Above when he said, Sacrifice and offering and burnt offerings and *offering* for sin thou wouldest not, neither hadst pleasure *therein*; which are offered by the law; 9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.” (Heb 10:1-9)

There are two things this morning from this passage: 1. The nature of the weakness of the sacrifices before Christ; 2. The eternal remedy and satisfaction of the blood of Christ.

- I. The weakness of the former sacrifices: 10:1-4
 - A. They were shadows, and not the very image or reality of the eternal things: The Lord Jesus is the fullness of the Godhead, the Word of God, God Himself made in our flesh.
 - B. They could never perfect, or bring to the desired end, those who brought the sacrifices, or they would have ceased to have been offered. Shadows cease when the noon light, the daystar, appears.
 - C. When the worshipper is purged, his conscience is cleansed, and he no longer is condemned by himself, reflecting the decree of God.
 1. This is an act of the judgment, not of feeling or will. When the Gospel comes to him, he understands it and feeling and will follow.
 - a. Man conscience is the gift of God, whereby man is able to evaluate his own inner being and to adjudge himself to be approved or not approved. If he finds

that he measures up to the standard, then he feels justified in his action or condition. If he finds that he does not measure up to the standard, then he feels guilty.

- b. The conscience is not designed to operate in a vacuum, but must be taught by Scripture, for the conscience to be corrupted by sin and men often feel guilty of things they ought not to feel guilty, and feel justified when they shouldn't. Apart from scripture people persecute the righteous, thinking to do God service, and commit crimes such as abortion and slander and justify themselves in this. They also feel guilty in meats and drinks and many other things that they should have no guilt over.
 - c. When the word is preached faithfully, the conscience is lined up the way it should be, so that guilt is felt legitimately and the Gospel speaks to justification. Those who have not heard the Gospel will never be just before God.
2. It is the blood of Christ alone that can inform the conscience of man how he is to be just before God. The Gospel informs man that Christ died for his sins according to the Scriptures, was buried, and rose again the third day, according to the Scriptures. The death of Christ, once for all, puts away sins forever, and this knowledge cleanses my conscience from dead works to serve the living and true God.
 3. This, the blood of bulls and goats could never do—in fact, these sacrifices were a reminder that sins were not taken away, that the true sacrifice for sin had not yet been made and God was still veiled from their view and hidden. Every year, on the day of atonement, every morning and evening, there was a remembrance made of sins. All of time was involved in the sacrifices:
 - a. Past: a remembrance of past sins.
 - b. Present: a call to renew their covenant every day as the blood of the old testament was offered on the altars.
 - c. Future: a promise that the true Lamb of God was coming, and that God Himself would put away their sins. This was the message of the prophets: You have been wicked before the Lord in your past sins; you are called to renew the covenant with your God and purify your ways and walk humbly before Him; I the Lord will put away your sins. “Come now, let us reason together, though your sins be as scarlet they shall be white as snow; though they be red like crimson, they shall be as wool.”
 - d. All of this was to be received by faith: their circumcision spoke of Him who would be born not of the flesh but of the spirit; their feasts and ceremonies all spoke of Christ; the commandments reminded them of their past sins and were a promise that in the New Covenant God would write the law on their hearts.

II. The Perfection of the Sacrifice of Jesus Christ: 10:5-9 We must carefully examine these verses if we are to understand our glorious redemption.

A. What is revealed here is a conversation in Heaven, before the coming of the Word of God, the Lord Jesus, into the world. This conversation is in the Holy Trinity and involves the agreement, if your will, of the Holy Trinity in putting away sin. We have the Father, the Son, and the Holy Spirit in this agreement. [Holy Spirit in verse 15]

B. This passage makes explicit what is implicit in the Psalms and Prophets, some of the writings cited here. As the manner of the New Testament is, the citations are pointers, and the passages cited must be studied if we are to make sense out of the New Testament Scriptures. There are five passages cited that reveal this conversation in the Trinity. Just as the First Creation of man resulted from a conversation and agreement in the Holy Trinity ["Let us make man..."] so the New Creation of man is the result of a conversation and agreement in the Holy Trinity. We call this the Covenant of Redemption and it is the foundation of all other covenant in Scripture. God is the author of all good and perfect gifts and they call come down to us from heaven. Creation does not call down the gifts, but God originates and sends all good things from heaven.

1. Verse 5 introduces the Son, speaking to the Father, when He came into the world, quoting Psalm 40. The words in this Psalm are David's words after a great deliverance from a horrible pit and miry clay, but Christ is speaking in David as so often happens in the Old Testament histories and Psalms. We must be sober in this and not go beyond the type, but it is clear here because of the Hebrews citation.
 - a. It is Christ who triumphs over the cross and the hatred of men, because Jesus is the man who came to do what Adam failed to do, to make the Lord his trust and to speak of the thoughts of God.
 - b. He came into the world because God did not desire the sacrifices and offerings of bulls and goats.
 - c. There is an interesting discrepancy between Psalm 40 and the quotation in Hebrews 10. The Psalm says "My ears you have opened." And Hebrews says "a body hast thou prepared me." The writers of the New Testament often give a broader meaning than the narrow meaning of the Old Testament, and that is what this is. God wrote his law on the fleshly table of the heart of Jesus Christ, so that He might be a true representative of His people and suffer in their behalf. He could be no sacrifice for sin, if the New Covenant was not inscribed in His flesh, so he might be the first of his brethren. God "bored" his ears, or opened his ears so that He delighted in the will of His father, being made perfect, he became the author of eternal salvation. This prepared his body to be the perfect sacrifice for sins.
 - d. Jesus consented to this agreement in the Holy Trinity and delighted to come and to do the will of God, and the account of this will of God is found throughout the volume of the Old Testament.
 - e. That this is the meaning is carefully explained in verses 6-9. The first will or testament is taken away by the second will and testament. The first will involved burnt offerings and sacrifices and offerings which were offered by the law, in which God had not pleasure, and Psalm 50, Isaiah 1, Jeremiah 6 and Amos 5 are all cited.
 - f. These sacrifices were not pleasing to God because they were not offered in faith, as he will show, for without faith it is impossible to please God. These sacrifices alone had no merit and could not take away sin; they only were effective if they involved faith in the promise of the coming Redeemer, the Lord Jesus Christ.

2. To summarize:

- a. It was the will of the Father that the Son come to make an atonement for sin; Therefore a true human nature, perfected by the will of God, was prepared for Jesus of Nazareth, so that in this perfect humanity a sacrifice would be made for sins, that would really take them away in those who believed.
- b. To this will of the Father, the Son concurred. This submission to the will of the Father, though agreed to in eternity, was perfected in time on the earth in the Garden of Gethsemane when Christ sweat drops of blood in the conflict to be perfected, as chapter two tells us.
- c. This will is witnessed to by the Holy Spirit, for this eternal covenant is ratified in the souls of the elect by the Holy Spirit writing his laws in their hearts and in their minds and remembering their sins no more against them forever.

We will speak more of this next week. But let us make a few applications:

1. In the Lord’s Supper we are reminded of the New Testament in the blood of Christ, our Savior. The word testament and covenant are the same in Scripture. A testament is a special kind of covenant that does not go into force until the death of the one who makes the testament. Whatever agreement is required in the testament from the heirs only is binding after the testament is in force. But in Christ, the Father not only provides the benefit promised—eternal life and inheritance—but He also sends the Spirit to see that the heir fulfill the requirements of the covenant.
2. Let us walk before the Lord in love and gratitude for this great redemption. When Jesus came up out of that horrible pit and the miry clay, he brought us up with Him and set our feet upon the solid rock of His promises, His oath, and His covenant.
3. Let us keep His commandments in the love that the Holy Spirit has worked in our hearts; loving one another, serving one another, in true humility of mind as our Lord Jesus taught us, for we have nothing of our own but our sins, and He has commanded us to give those also to Him, for He has made atone for them in the offering up of Himself. As He gave Himself for us; we are to give ourselves for one another.

God bless you. Amen and Amen.