

I. Review

- A. We have made a transition in the letter to the Hebrews from speaking of the new covenant ministry of our High Priest to speaking of legalities and qualities of His atoning sacrifice performed on our behalf.
1. Jesus's new covenant high priestly present and effective activity in personal ministry as intercessor on our behalf. Motivated by His deep love and care for us through an intimate personal relationship established by faith. (Heb. 7-8)
 2. Jesus's high priestly death and sacrifice that legally and powerfully initiates the new covenant. (Heb. 9-10:18)
- B. The writer has been on the subject of the necessity of a different high priest offering a different sacrifice than that of the Levitical system given on Sinai. The author is showing how inadequate the Levitical priesthood and sacrifices were in the face of actual remission of sin and redemption of the sinner. The writer now focuses upon the prophetic witness in the Old Testament to prove God's will was always to establish a new covenant through a better high priest and a better sacrifice to bring about the promises of salvation.

II. Verse-by-Verse (Heb. 10:1-18)

- A. The law being a shadow of the good things to come but not the very image - Once again the writer makes it clear that the old covenant was a picture to point to and to teach us about the coming new covenant. It is good to be clear that there are vast amounts of beauty and truth to behold in the understanding and observance of these parables within the Torah. In fact, the observance of the feasts of God will be upheld even in the age to come. The error is when observance of the Torah of any kind is believed to be meritorious or qualifying in any way concerning salvation. (Col. 2:17; Heb. 8:5)
- B. In these sacrifices there is a reminder of sin - The sacrifices required under the old covenant were to be offered daily and annually forever. The writer points out that the reason for this was to constantly remind the observer that they are always under both the bondage and the penalty of sin. (Deut. 27:26; Rom. 3:19-20; Gal. 3:19-25)

- C. The quotes to establish the truth - The writer now takes us through 3 different prophetic passages from the Old Testament to prove their point that God always intended to establish a better covenant through a better priesthood with better promises and the old covenant pointed to this truth. (Heb. 8:6-8)
1. Ps. 40:6-8 - The writer, under the inspiration of the Holy Spirit, tells us that this portion of Psalm 40—and possibly all of it—is actually Jesus speaking to the Father. Notice verse 5 and 9 where the pronoun “He” is used. With this understanding in mind, what we have in this psalm is Jesus declaring that the will of the Father was to send Jesus to put an end to the sacrifices and offerings because the Father neither desired them nor required them for righteousness since they were imperfect in this regard.
 2. Ps. 110:1-4 - The writer then quotes Psalm 110 concerning the truth that Jesus sits down at the right hand of God after offering the sacrifice of Himself. Since a sacrifice that truly makes humanity righteous has been offered once for all, any other sacrifice or offering in an attempt to make one righteous becomes blasphemous.
 3. Jer. 31:33-34 - The final quote is the promise that the new covenant, once established, would result in God remembering our sins no longer. The writer has already focused on this passage twice in effort to show the reader that the new covenant has been established. Now he uses it to show that one of the better promises of the new covenant would be the remission of sins. This is the final proof text the writer uses to show the surpassing power and effectiveness of Christ’s sacrifice.
- D. Where there is a remission of sins there is no longer an offering for sin - The author is going beyond making a statement of futility in offering sacrifices for sin in light of Jesus’s sacrifice. The author gives strong exhortation and warning directly following this statement concerning how you walk out your belief in this truth.
1. Those who truly believe in this truth will result in them entering the presence of God with boldness, even in their weakness, believing that the sacrifice of Jesus truly has put away their sin. (Eph. 3:8-12; Heb. 10:19)
 2. Those who do not truly believe in this truth will be attempting in some form to justify their righteousness and offer some form of additional

sacrifice before they enter His presence, especially in their weakness.
(Rom. 4:3-8; Gal. 5:1-6)