

The Sacrifices

Hebrews 9:26; 10:5,8,12,26; 11:4; 13:15
 Compiled By Dr. Gary M. Gulan, ©1983 (Rev. 92,01,09)

We are covering the theme “superior” or “better” in the book of Hebrews

Outline on the Book of Hebrews By Dr. Gary M. Gulan, ©1983 (Rev. 92,01,09)		
Christ is “Superior” to...	Christ is a “Better...”	Passage
Prophets	Revelator	1:1-3
Angels	Name	1:4-2:18
<i>Interlude (2:1-4) (2:10-18)</i>		
Moses	Household	3:1-13
<i>Interlude (3:7-19)</i>		
Joshua	Rest	3:7-4:10
<i>Interlude (4:11-16)</i>		
Aaron	High Priest	4:14-5:10
<i>Interlude (5:11-6:3; 6:4-20)</i>		
O.T. System (Reformation)	Giver of things	9:6-11
Levitical Priesthood	Priesthood	7:1-28
Tabernacle	Ministry/covenant	8:1-5; 9:2-10,23-28; 10:20
The Law	Hope	7:19; 8:19; 10:1
The Covenant	Surety/promises	8:6-9:1,15-22; 10:15
Sacrifices	Mediator/blood	9:11-14; 10:1-25
<i>Interlude (10:26-39)</i>		

We are still in the core of the book (5:1-10:26), which deals with the major details of the Jewish religion and more details of the high priest. These are the deeper things, (6:11). These are the hard to explain things, (5:11). These things are the solid food of the mature, (5:14). The reason I state this again is to encourage you because you can handle these truths and you are growing enough to understand these truths.

Introduction:

Today we are looking at the “Covenant.” Remember that the “Old Testament” is a “package” that can’t be split up. The “Covenant” = the “Law” = the “Tabernacle” = the “Sacrifices” = the “Feasts” = all the individual parts, (Rom. 3:19; Gal. 3:12; 5:3; Ja. 2:10). They can’t be broken up because they are a unit.

The English word “sacrifice” is translated from a Hebrew word “sacrifice” or “slaughter” (Heb. “zebah”) and sometimes focuses on the sacrifice “being made or brought near.” Its related form is the Hebrew word for “altar” (Heb. “mizbeah”).

1. THE OLD TESTAMENT’S “SACRIFICES”

When did animal sacrifices start?

1. God provided for Adam and Eve after they fell by a covering of clothing, (Gen. 3:21).
- Because they were “guilty” before God, due to their nakedness, (Gen. 3:9-10).
2. God accepted offerings from Abel in the form of an animal sacrifice, (Gen. 4:3-4).
- In the process of time, God accepted this type of offering.
3. God instructed Israel to sacrifice a lamb and sprinkle the blood on the door posts, (Ex. 12:11).
- To be safe from the angel of death as a part of judgment on Egypt.
4. God gave a “covenant” to Israel containing instructions of animal sacrifices, (Exodus, Leviticus)

What was the basis of these sacrifices?

- to temporarily cover sin and soften “guilt.”
- to “set apart” (sanctify) Israel from the angel of death.

Some qualifying insights into the “Old Covenant’s” animal sacrifices

1. The total understanding of blood sacrifices at the time of the first covenant was not totally understood at the time, but instructions were given and following them obediently was required as a part of the covenant, (Heb. 9:6-8).
2. The sacrifices of the Old Covenant were “symbolic” (Heb. 9:9) of something better to come.

3. The sacrifices of the Old Covenant were not the very image of the things to come, (Heb. 10:1).
4. The sacrifices of the Old Covenant were not perfect in nature and function, (Heb. 5:1,3; 9:11).
5. The sacrifices of the Old Covenant could not make anyone practicing them perfect, (Heb. 10:1)
6. It was impossible for the sacrifices of the Old Covenant to remove sins, (Heb. 10:3-4).

Why the sacrifices of the Old Testament?

1. To teach that “life” is in the blood, (Heb. 9:13,14,18-22). Blood has an essential element to life.
2. To teach about “sanctification” (setting apart).
3. To teach about “substitutionary” work
4. To teach about “cleansing”
5. To teach about “guilt”
6. To teach about the “conscience”

The temporary and imperfect nature of the sacrifices of the Old Testament.

1. The sacrifices were continual, (Heb. 10:1).
2. The sacrifices could not make anyone perfect, (Heb. 10:1).
3. The sacrifices left a consciousness of sin, (Heb. 10:2).
4. The sacrifices reminded the individual of sin, (Heb. 10:3).
5. The sacrifices were only a covering, (Heb. 10:4).
6. The sacrifices were not desirable and were not a pleasurable experience, (Heb. 10:5-6).

2. CHRIST AND THE NEW “COVENANT’S” (TESTAMENT) RELATIONSHIP TO SACRIFICE

Christ’s blood and sacrifice sets aside all other forms and plans for the remission of sins, (Heb. 9:22).
(Robertson, p. 403)

What did Christ do to the sacrifices? (See our church on “Christ Is A Better Sacrifice”)

1. Jesus offered a sacrifice “of Himself,” (Heb. 9:26); however, under the Old Covenant Aaron had to offer a sacrifice “for himself,” (Heb. 5:3).
2. Jesus’ sacrifice was “once” (one time)(Heb. 9:26,28; 10:12); however, under the Old Covenant Aaron had to offer a sacrifice “often” (multiple times, yearly, daily) (Heb. 7:27; 9:25; 10:11; 5;1; 8:3).
3. Jesus offered “His own” blood, (Heb. 9:12,14; 10:19; 13:12); however, under the Old Covenant Aaron had to offer the blood “of another,” (goats and calves)(Heb. 9:12,13,19,25; 10:4; 13:11).
4. Jesus’ sacrifice “made the individual perfect” (Heb. 10:14); however, under the Old Covenant Aaron’s sacrifice “never made the individual perfect,” (Heb. 10:1).
5. Jesus’ sacrifice took away sins, gave total remission, and left no reason for sacrifices, (Heb. 9:26; 10:12,18); however, under the Old Covenant Aaron’s sacrifice never took away sins of the flesh or purified the flesh, (Heb. 9:13; 10:4,11).
6. Jesus’ sacrifice cleansed the conscience, (Heb. 9:14; 10:22); however, under the Old Covenant Aaron’s sacrifice never cleared or purified the conscience, (Heb. 9:9).
7. Jesus’ sacrifice required His death as a “mediator,” (Heb. 9:15-17); however, under the Old Covenant Aaron’s sacrifice required the death of an animal (goat or calf)(Heb. 10:19).
8. Jesus’ sacrifice was a better sacrifice and provided better things, (Heb. 9:23); however, under the Old Covenant Aaron’s sacrifice was symbolic (Heb. 9:9) and a copy (Heb. 9:23-24) of the real thing.
9. Jesus’ sacrifice was complete (Heb. 7:28; 9:11; 10:26); however, under the Old Covenant Aaron’s sacrifice was imperfect, (Heb. 5:1,3; 9:11).

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