

Treasure Hunt

- Ben: Explain how 10:10 is a paraphrase of John 3:16.
- How many contrasts can you find between 10:11 and 10:12?
- Michael: How can we already be perfected if we are still in the process of being sanctified (10:14)?
- How can we be in the process of being sanctified (10:14) if we have already been sanctified (10:10)?
- Faith: How does the Holy Spirit witness to us the truth of what the writer has said?
- What principle do we learn from the writer's form of argument in 10:15?
- Caitlin: What two benefits do we enjoy as a result of our Lord's priestly work?
- Nate: Which of these is summarized in v. 16?
- Which is summarized in v. 17?
- Where does Jeremiah get the idea that God might forget the sin of his people?

8:1-10:18, A Different **Covenant**

8:1-5, Summary of Priestly **Requirements**

Sanctuary, Sacrifice, Sanctuary

8:6-13, **Jeremiah 31**, New Covenant

9:1-10:14, Contrasting Priestly **Requirements**

9:1-15, Different Sanctuaries

9:15-10:14, Different Sacrifices

9:16-28, The Blood and Remission

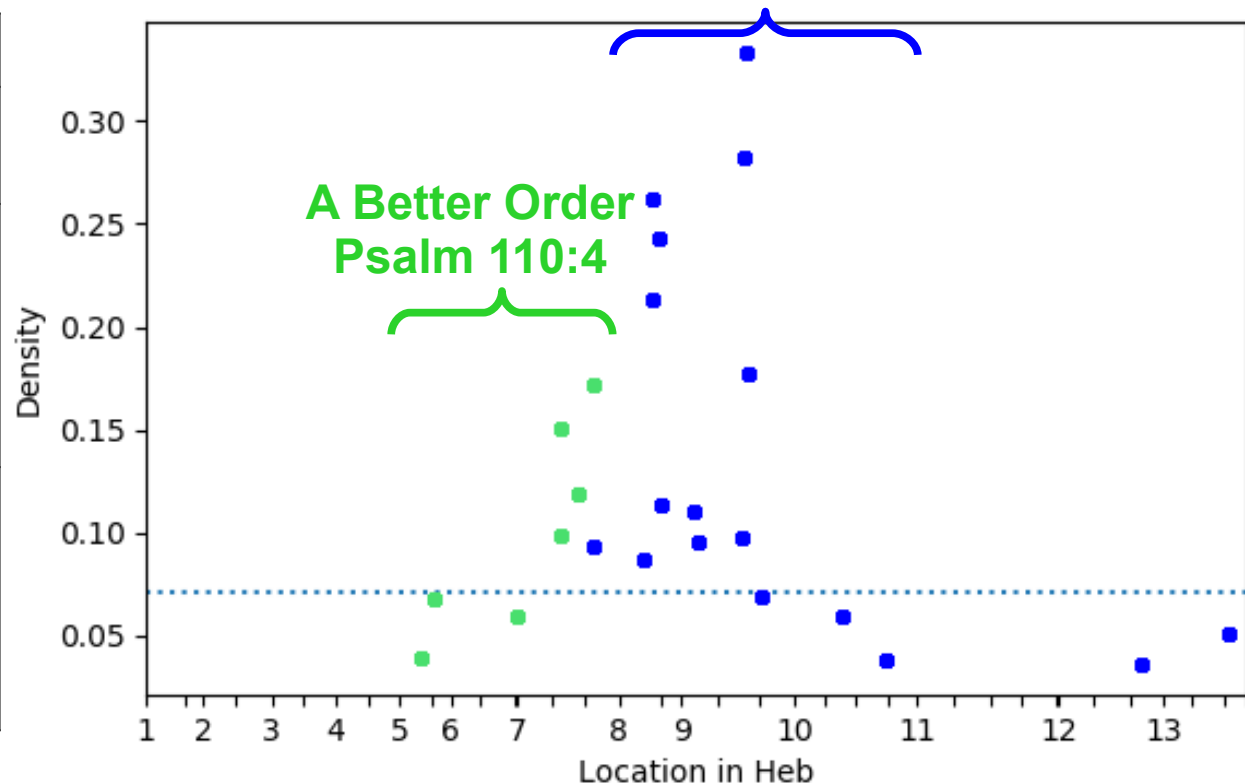
10:1-14, The Body and the Conscience

10:15-18, **Jeremiah 31**, New Covenant

The New Covenant in Hebrews

A Better Covenant Jer 31:31-34

	Heb 10:10	John 3:16
Driver	In the which will	God so loved the world
Outcome	We have been sanctified	That whosoever believeth in him should not perish, but have everlasting life
Means	Through the offering of the body of Jesus Christ once for all	that he gave his onlybegotten son



10:11-12

11 Every Priest:	12 But this man:
standeth	sat down ...
daily ministering and offering oftentimes	offered one ... for ever
the same sacrifices	sacrifice
which can never take away sins	for sins

Better Implements

9:11 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 [for all] ἐφάπαξ** into the holy place, having obtained eternal redemption for us.

Others vs. Self

9:25 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 ἅπαξ in the end of the world** hath he appeared to put away sin by the sacrifice of **himself**.

Failure vs. Success

10:11 And every priest standeth **daily** ministering and offering **oftentimes** the same sacrifices, which **can never take away sins**: 12 But this man, after he had offered **one** sacrifice for sins **for ever**, sat down on the right hand of God; 13 From henceforth expecting till his enemies be made his footstool. 14 For by **one** offering he hath **perfected for ever** them that are sanctified.

Key: **Repetition**, **Once**, **Point of Contrast**

10:14 Are we Perfected Yet?

For by one offering he hath perfected for ever	Perfect Tense → A complete, finished work	Position	Justification
them that are [being] sanctified.	Present Tense → An ongoing process	Practice	Sanctification

Phil. 3:12 Not as though I had already attained, either were already **perfect**: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

Heb. 11:40 God having provided some better thing for us, that they without us should not be made perfect.

Heb. 12:23 To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

Phil. 1:6 Being confident of this very thing, that he which hath begun a good work in you will perform *it* until the day of Jesus Christ:

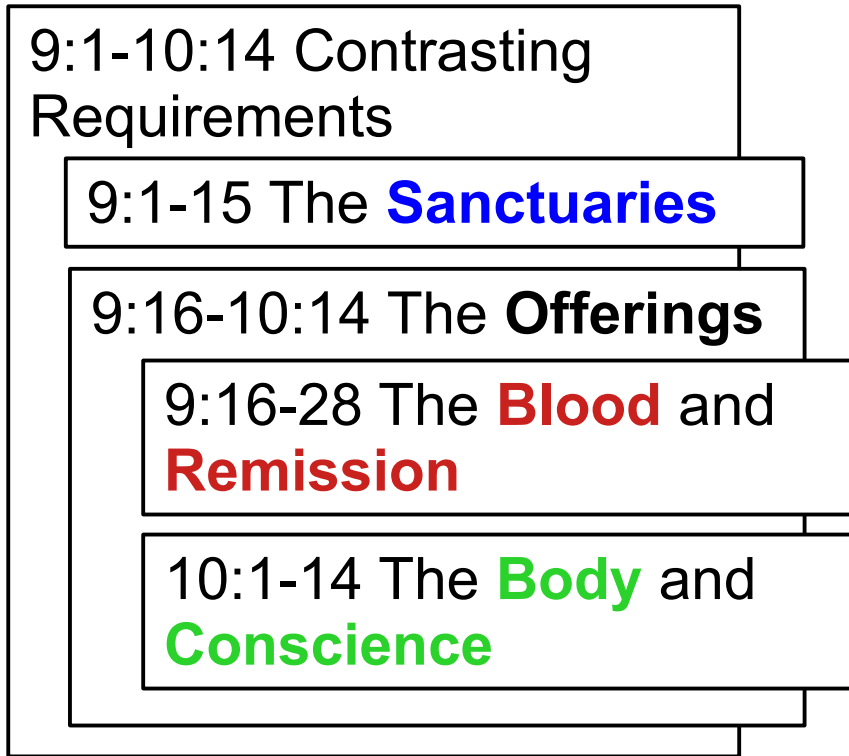
10:15 The Witness of the Holy Ghost

Scripture	Heb 10:15 the Holy Ghost also is a witness to us ... 2Pet. 1:21 For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.
Subjective	Rom. 8:16 The Spirit itself beareth witness with our spirit, that we are the children of God:
Voice from Heaven	1John 5:5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? 6 This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness , because the Spirit is truth. 7 For there are three that bear record , 8 the Spirit, and the water, and the blood: and these three agree in one.

The Relation of Logic and Scripture

<p>9:15-10:14, <i>Different Sacrifices</i> 9:16-28, <i>The Blood and Remission</i> 10:1-14, <i>The Body and the Conscience</i></p>	<p>1Cor 9:4 Have we not power to eat and to drink? ... 7 Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?</p>	<p>Rom 3:27 Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. 28 Therefore we conclude that a man is justified by faith without the deeds of the law. ...</p>
<p>Heb. 10:15 Whereof the Holy Ghost also is a witness to us:</p>	<p>1Cor. 9:8 Say I these things as a man? or saith not the law the same also?</p>	<p>Rom 3:31 Do we then make void the law through faith? God forbid: yea, we establish the law.</p>
<p>for after that he had said before, 16 This is the covenant that I will make with them after those days, [then] saith the Lord, I will put my laws into their hearts, and in their minds will I write them; 17 And their sins and iniquities will I remember no more.</p>	<p>9 For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn.</p>	<p>... 4:2 For if Abraham were justified by works, he hath whereof to glory; but not before God. 3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.</p>

How does 10:16-17 confirm 9:15-10:14?



10:15 for after that he had said before,

16 “This is the covenant that I will make with them after those days,” [then] saith the Lord,

“I will put my laws **into their hearts, and in their minds** will I write them;

17 And their **sins and iniquities will I remember no more.**”

Deut 6:6 And these words, which I command thee this day, shall be **in thine heart**: ... 11:18 Therefore shall ye lay up these my words **in your heart** and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes.

Psa. 119:11 Thy word have I hid **in mine heart**, that I might not sin against thee.

Prov 4:20 My son, attend to my words; incline thine ear unto my sayings. 21 Let them not depart from thine eyes; keep them **in the midst of thine heart**.

Ezek 36:27 And I will put **my spirit** within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

Structure of Psalm 25

Psalm 25: Trusting God for Direction and Forgiveness

1-3: Trust, Wait, Ashamed, Enemies, Soul

4-7: First Cycle

4-5, Request: (Show, **teach**, lead) in thy (**ways**, truth, paths) because you **save** me

6-7, Request: **Forgive** me for thy mercies רחם and lovingkindnesses חסד

8-11: Second Cycle

8-10, Statement: (**Teach**, guide) in thy (**way**, paths, judgment) because of your **goodness**

11, Request: **Forgive** me for thy **name's** sake

12-18: Third Cycle

12-15, Statement: (**Teach**, show) in thy (**way**, covenant) those who **fear** you

16-18, Request: **Forgive** me for thy **mercy** חנוּן

19-21: Trust, Wait, Ashamed, Enemies, Soul

22: From David to the Nation

Psa 25:6 Remember, O LORD, thy tender mercies רחם and thy lovingkindnesses חסד; for they *have been* ever of old. 7 **Remember not the sins of my youth, nor my transgressions:** according to thy mercy חסד remember thou me for thy goodness' sake, O LORD.

Is 43:25 I, *even* I, *am* he that blotteth out thy transgressions for mine own sake, and will not **remember** thy sins. 26 Put me in remembrance: let us plead together: declare thou, that thou mayest be justified.