

1. The present sanctuary (heavenly) ministry is based on a costly sacrifice (v16–23).
2. The word “testament/covenant” not only means “an agreement,” but it also carries the idea of “a last will and testament.”
3. If a man writes his will, that will is not in force until he dies. It was necessary for Jesus Christ to die so that the terms of the new covenant might be enforced. “This cup is the new testament (covenant, will) in My blood, which is shed for you.” (Luke 22:20)
4. Even the old covenant was established on the basis of blood. (Exodus 24:3-8)
5. Not only was blood used at the beginning of the ministry of the old covenant, but it was used in the regular administration of the tabernacle service.
6. Through Jesus Christ, we who are sinners can enter into the holy of holies in the heavenly sanctuary. In order for God to receive us into this heavenly fellowship, the blood of Jesus Christ had to be applied. We enter into God’s presence “by the blood of Jesus.”
7. Next - its ministry represents fulfillment (v24).
8. The new covenant Christian has *reality!* We are not depending on a high priest on earth who annually visits the holy of holies in a temporary sanctuary.
9. Finally - its ministry is complete (v25–28).
10. There can be nothing incomplete or temporary about our High Priest’s ministry in heaven.
11. The work of Christ is a completed work, final and eternal. On the basis of His completed work, He is ministering now in heaven on our behalf.
12. The Hebrew believers had to realize that there is no middle ground. They had to make a choice between the earthly or the heavenly, the temporary or the eternal, the incomplete or the complete.
13. After reading this portion of the letter - the Hebrew believers had to realize that there is no middle ground. They had to make a choice between the earthly or the heavenly, the temporary or the eternal, the incomplete or the complete.
14. The believer’s sanctuary is in heaven. Our Father is in heaven and our Savior is in heaven. Our citizenship is in heaven (Phil. 3:20) and our treasures should be in heaven (Matt. 6:19ff).

1. The tenth chapter of Hebrews emphasizes the perfect sacrifice of Jesus Christ, in contrast with the imperfect sacrifices that were offered under the Old Covenant.
2. The superior priesthood of Christ belongs to a better order—Melchizedek’s and not Aaron’s.
3. It also functions on the basis of a better covenant—the New Covenant—and in a better sanctuary, in heaven.
4. But all of this depends on the better sacrifice, which is the theme of this chapter.  
(Hebrews 10:1-10)
5. Sin, of course, is man’s greatest problem. No matter what kind of religion a man has, if it cannot deal with sin, it is of no value.
6. There was a need for a better sacrifice (vv. 1–4).
7. Why were the old covenant sacrifices inferior? After all, they were ordained by the Lord; and they were in force for hundreds of years.
8. While it is true that at times the Jewish people permitted these sacrifices to become empty rituals (Isaiah 1:11–15) - it is also true that many sincere people brought their offerings to God and were blessed.
9. The very nature of the old covenant sacrifices made them inferior. The Law was only “a shadow of good things to come” and not the reality itself.
10. The sacrificial system was a type or picture of the work our Lord would accomplish on the cross. This meant that the system was temporary, and therefore could accomplish nothing permanent.
11. The annual Day of Atonement did not accomplish “remission of sin” but only “reminder of sin.” The nation’s sins were covered; but they were not cleansed (removed).
12. There was the provision of a better sacrifice (vv. 5–9). It was God who provided the sacrifice and not man.
13. The quotation is from Psalm 40:6–8, and it is applied to Jesus Christ in His incarnation (“when He cometh into the world”).
14. Twice in this portion of the letter, the writer stated that God “had no pleasure” in the old covenant sacrifices (v6, 8).
15. This does not suggest that the old sacrifices were wrong, or that sincere worshipers received no benefit from obeying God’s Law. It only means that God had no delight in sacrifices as such, apart from an obedient heart.
16. No amount of sacrifices could substitute for obedience. Why go back to sacrifices that are inferior?  
(1 Sam. 15:22; Ps. 51:16–17; Amos 5:20–21).
17. Next - we see the effectiveness of the better sacrifice (v. 10).
18. Believers have been set apart (“sanctified”) by the offering of Christ’s body once for all. A new covenant saint is set apart finally and completely.