

## The Superiority & Sufficiency of Christ's Sacrifice

**Text:** Hebrews 9:23-28

**Main Idea:** The sacrifice Jesus offered was *superior* to the Old Covenant sacrifices & *sufficient* in providing complete payment for sin!

1. **Reason # 1:** Because Christ's sacrifice actually \_\_\_\_\_ even the things of heaven in the presence of God on our behalf. (v. 23-24)
2. **Reason # 2:** Because unlike the repeated sacrifices of the Old Covenant, Christ's sacrifice was a \_\_\_\_\_ sacrifice. (v. 25-26)
  - Because of its \_\_\_\_\_: "He has appeared *once for all* at the end of the ages."
  - Because of its \_\_\_\_\_: "to do *away with sin.*"
  - Because of it's \_\_\_\_\_: - "by the sacrifice *of himself.*"
3. **Reason # 3:** Because Christ's sacrifice completely \_\_\_\_\_ the penalty of judgment for man. (v. 27-28)
  - Because of sin, God appoints all men to die and face the \_\_\_\_\_.
  - So.....Christ bore the sins of \_\_\_\_\_. (Is 53:4-5, 12)
  - And.....Christ will come again a second time to \_\_\_\_\_ those who are eagerly waiting for Him.

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### Application Questions:

1. For the early Jews, it would be difficult for them to think of their priest going into the tabernacle to do their job but never returning. How does the author of Hebrews give them hope that Jesus is superior to the Levitical Priesthood? Where has Jesus gone and what has He done that the Old Covenant priests could not do? Is Jesus coming back?
2. In v. 25-26, the writer tells us that the sacrifice of Jesus is superior for 3 reasons. Can you identify those 3 reasons?
3. Notice in 9:11, 26 the emphasis of Jesus' "appearing." Then in v. 26 the writer tells us that Jesus appeared "at the end of the ages" or as the NASB says "at the consummation of the ages." Read Galatians 4:4-5, Romans 3:21. How does all of this fit together? When was this "consummation"?
4. The sacrifice of Jesus was made "once for all" in v. 26. Since the Council of Trent in the 16<sup>th</sup> C. Catholics have been practicing mass as though it was a "perpetual sacrifice." Furthermore, Catholics continue to keep Jesus on the crucifix as a symbol of this perpetual crucifixion. How is this doctrine in direct opposition to v. 26? How should this teaching of Hebrews be reflected in how we view communion? (Actual sacrifice or "remembrance"?)
5. Is it significant that the writer says that Jesus appeared to "do away sin" rather than "sins?" And why does the author say that Christ's sacrifice bore the sins of the "many" rather than all? (Mark 10:45) Read Isaiah 53:4-12 to see how Christ bore our sins on Himself.
6. Why will Jesus come a second time? (1 Thess 1:10, 1 Cor 15:23, Phil 3:20, 1 Cor 1:7, 2 Thess 2:1, 1 Tim 6:14, 1 Peter 1:7) How shall we live in anticipation of this second coming?

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